

Afrikan People and European Holidays: A Mental Genocide



Ishakamusa Barashango
BOOK ONE

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BOOK I

Ishakamusa Barashango



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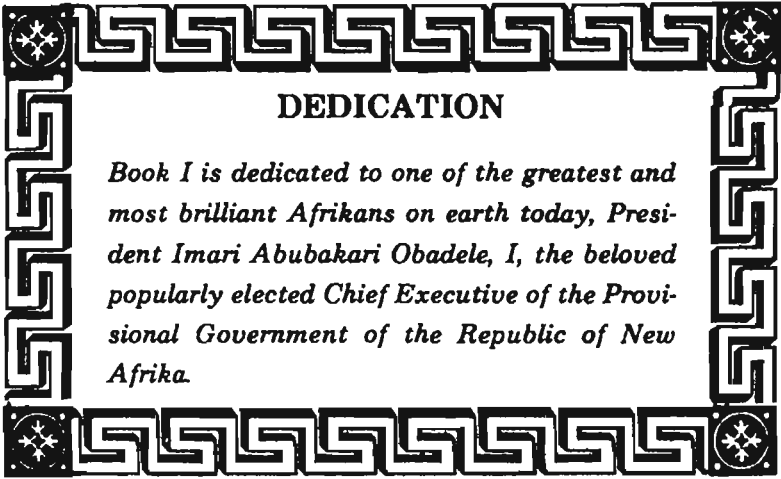
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DEDICATION

Book I is dedicated to one of the greatest and most brilliant Afrikans on earth today, President Imari Abubakari Obadele, I, the beloved popularly elected Chief Executive of the Provisional Government of the Republic of New Afrika.

THE SACRED PURPOSES OF THIS BOOK

The greatest of all riches in the universe is the golden knowledge of self. It is written:

My people are destroyed for lack of knowledge: . . . Therefore *my people are gone into captivity, because they have no knowledge*; and their honourable men are famished, and their multitude dried up with thirst.

Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness, . .

I beseech you therefore, brethern, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: *but be ye transformed by the renewing of your mind*, that ye may prove what *is* that good, and acceptable, and perfect will of God

Hosea 4:6, Isaiah 5:13-6, Romans 12:1-2

As a race of people, we are entering into a very crucial and decisive period in earth's history. The signs of the times point to the fact that a major change is about to take place in the world and the critical question is shall we perish or shall we go on to victory? The positive forces of life are available to assist us, and "the Father desires to give us the Kingdom". It is now up to us, therefore we must pragmatically examine and reassess everything we have been and are now doing to see if it works for or against us. Unfortunately, many of our people find it difficult to even begin to imagine that they can conceive a thought other than that which whites via the various media systems have conditioned them to think.

One of the things among the many we must examine is the celebration of European holidays. Black People must ever keep in mind that these holidays are tributes to Euro-American Nationalism, that is white-nationalism. Generally, holidays have a special political and cultural significance, in short they are institutions of the mind and as such can be and most often are used as control mechanisms. One of the sacred purposes of this series is to help redeem and safe-guard us from "Mental Genocide" — that is to say mind destruction; by showing the other side of the coin, the other side of the moon, if you will. In these crucial times we must move from one dimensional to three-dimensional thinking, that is thinking with the mind, the body and the spirit. Though parts of this book are very emphatic and brutally frank, it is not intended from a hateful point of view but rather from an undying love for our people and an intense desire to seek out, find and make manifest the truth.

Another major objective of this series and the information contained therein is to help restore Afrikan People to their natural minds, for it is obvious that something and someone is constantly tampering with our minds. Therefore, we invite you to open up your mind for some real thinking. Participating in European politico-cultural holidays is destructive to the true nature of Afrikan Genius, the genius that laid the foundations of the world. Surely a careful study of history reveals without a doubt that it was and to a large degree still is, the Black man who gave to the world the arts, learning, religion and other sciences. It is quite obvious that the stewardship of these treasures are not in our hands at this time but are held in the power-grip of an alien people. Thus the time has come for Afrikan People, the original people, to act accordingly and resume control of our minds, our culture, our religions, our values, our sciences, our learning and our lives in total. Therefore let no Afrikan be his own enemy. We must and we will re-establish ourselves as a key power force in the world. May the peace and blessings of our Afrikan Ancestors rest and abide with you always. Black World without end. Amen.

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Chapter One

HISTORICAL ROOTS OF MISGIVING DAY

INTRODUCTION

Thanksgiving Day literally is a holiday celebrating the beginnings of the almost total extermination of an entire race of people, commonly called "Indians" and the enslavement, continued oppression and genocide of the Afrikan, by European settlers. In the succeeding pages of this study we will observe that Thanksgiving Day is indeed a celebration of horrors.

For over 100 years now Black folks in the United States have joined with the descendants of the same European murders who enslaved them and systematically all but destroyed the Amer-Indian, in feasting and giving thanks to God for the "opportunity" to live in one of the most racist, imperialist, and oppressive countries on earth. For example, consider the number of Indians that survived the fierce onslaught of the European colonizers and observe their present plight. Consider the despicable conditions of large masses of Black people in America today. Even those of us who think we have "made it" have little or no control over those things which affect our lives. Then ask yourself what possible sense does it make for you to celebrate the Euro-American holiday of Thanksgiving.

Black People celebrating Thanksgiving Day is like the Americans celebrating the bombing of Pearl Harbor, or the so-called Jews celebrating the rise of the Third Reich, or the Palestinians celebrating the intrusion of the settler colony of Zionist Israel, or moreover the millions of Zulu descendants who are being murdered by the thousands each day, celebrating the establishment of the Union of South Africa—Which by the way is synonymous with and has the same initials of the United States of America, U.S.A.

We are sure that the absurdity of these brief illustrations strike home and should therefore caution Black People to examine all such American celebrations with a critical eye, apply logic and consider the alternatives. This chapter on the general historical roots of Thanksgiving Day will provide a vivid picture as to why we refer to it as a "celebration of horror".

THE PROTESTANT REFORMATION

The general historical background of Thanksgiving Day is rooted in the Protestant Reformation which began in 1517 and includes the Thirty Years War that according to Malauna Douglas Mnandi destroyed over one-third of the European population at that time. The Thirty Years War was set into motion when one group of Europeans calling themselves Protestants threw another group of Europeans known as Catholics out of a castle window in Prague, Bohemia in the year 1618. The devastating events of this war are just a few of the many on record illustrating the bloody and gory history of the Protestant Reformation which is replete with human torture, grotesque mutilations, beheadings, hangings and the burnings of bones and books.

This fiendish spirit demonstrated in the Protestant Reformation was further taken to the height of its grossest expression through the most hideous and ignominious atrocity ever committed by one race against another, the European slave trade. The horrifying bondage of the Afrikan by the demon-like descendants of the "pious Pilgrims" in the New World, is a story so steeped in the magnitude of its evils it defies accurate description. Upon settling on the shores of North America the ultra-superstitious Puritans of New England set themselves to witch hunting and the torture of the Indians while the remainder of the so-called Pilgrim Fathers to the south in thieving debauchery fell upon the indigenous inhabitants of that region. Then America's founding fathers engrossed themselves in the importing of kidnapped Afikans and forced same to build a country for them.

The beginnings of the Protestant Reformation when viewed from an Afrikan historical perspective for what it really was is seen as a struggle between the German-Anglo and the Romano-Latin as to who would hold the economic control and political power over all Europe and eventually the world. Therefore as an Afrikan people we must understand that in the study of this conflict we are observing one brand of European nationalism striving with another brand of European nationalism. During this period of European history the church and the state were one as a ruling power and even today white ecclesiastical institutions, mimiced by their negro carbon copies, while sometimes denying it, work hand in hand with the white ruling class.

We will begin our study of the origins of Thanksgiving Day at the point where England became embroiled in bitter controversy with Rome which takes us back to the reign of the gluttinous and insatiably frivolous Henry the VIII.

HENRY THE VIII 1509-1547

The Protestant Reformation (that is those who protested against the Roman Papacy and proclaimed themselves to be the purifiers of the European religion commonly misnomered Christianity) began to gain recognition by the state when Henry the VIII fancied that it could be a vehicle to help achieve his personal aims, the primary one being to divorce his present wife Catherine of Aragon and marry the young Ann Boleyn. To fulfill this desire it became necessary for Henry the VIII to renounce the Roman Papacy (the Pope of Rome) and declare himself "sole protector and supreme head of the church and clergy of England." This he did because the Pope had refused to grant him his divorce.

Henry then set up the Anglican Church (The Church of England) and appointed Thomas Crammer as Archbishop of Canterbury (the center of England's would-be religious worship). The new ecclesiastical head in gratitude and under Henry's command quickly annulled the marriage to Catherine where-upon Henry the VIII married Ann Boleyn who bore him the notorious Queen Elizabeth I. This somewhat dramatic move on the part of Henry the VIII broke the powerful domination that Rome had held over England for centuries.

To further secure his new political and evangelical footing Henry forbade the annual paying of tribute to the Pope thus diverting the huge sums of money which had formerly been sent from England to Rome into his personal royal coffers. In addition Henry disposed of all the monasteries and convents in England and confiscated their lands. This rule was well received by the general populous since these so-called "holy communities" were generally regarded as an economic waste and hovels of gross immorality and debauchery.

In 1547 the weary and obese Henry the VIII tormented by syphilis and a host of other debilitating diseases departed the stage of European history and went the way of all flesh leaving the throne to his weak and sickly son, Edward the VI.

BLOODY MARY 1553-1558

After the brief reign of Edward the VI who through political intrigue was lethally poisoned at the age of 16, Mary Tudor the daughter of Henry the VIII and his estranged wife Catherine succeeded her half brother to the throne of England. Being a devout Catholic (that is pro-Roman) Mary set about revising the reforms put into motion by the English parliament and her father Henry the VIII which had politically and economically separated the English church

from Rome.

As a result over 300 Protestant leaders including Archbishop Thomas Crammer were sentenced to death thus earning for the hapless monarch the name Bloody Mary. This designation gave rise to the English terminology of "bloody this" and "bloody that" and the popularization of a well known vodka and tomato juice mixture.

ELIZABETH I (THE VIRGIN QUEEN) 1558-1603

After surviving the great persecution during the reign of Mary Tudor, the Protestant revolution in England regained its momentum during the reign of Elizabeth I. Elizabeth the so-called Virgin Queen, after which the state of Virginia is named, was the daughter of Henry the VIII and Ann Boleyn, whom Henry had beheaded in 1536. Though herself a Catholic (that is pro-Rome) at heart, she brought about the "Elizabethan Settlement" which placed the balance of power largely on the side of the Protestants. By the end of Elizabeth's reign the majority of the English people adhered to the Protestant persuasion.

During the Elizabethan Era the beginnings of the British Empire began to take root by way of the exploitation and oppression of the inhabitants of India and the abusive genocidal designs on the indigenous inhabitants on the American continent commonly known as "Indians." Under the guidance of "Good Queen Bess" . . . "the English came into Afrika on the heels of the Portuguese and became the most prolific slavers in modern history. In 1562 an Englishman, Sir John Hawkins who later was to win fame as a naval commander took 100 men in 3 ships, partly by sword and partly by other means, captured 300 Afrikans in northwest Afrika and carried them straightway to the Spanish Islands of the west"¹ . . . where they were literally worked to death in the tobacco, coffee, and cane fields being forced to labor twenty or more hours a day for months on end. This led to the establishment of the British East India Company (1600) and the accumulation of English economic wealth.

The profits from slaving made by John Hawkins were so impressive that Elizabeth I became interested and provided as part of her investment a ship named the Jesus. According to Dr. Walter Rodney "Hawkins left with the Jesus to steal some more Afrikans and returned to England with such dividends that Queen Elizabeth made him a knight. Hawkins chose as his coat-of-arms the representation of an Afrikan in chains."²

Oh! how the souls of our ancestors must grieve in anguish especially those one-hundred million or more who died in the middle passage, when they see their descendants 400 years later moaning and crying for some vagabond Englishmen who called themselves Pilgrims. Or hear some simple-minded, mealy-mouthed preacher standing up in the pulpit talking about how we Blacks should praise God and give thanks for the deliverance of the Pilgram Fathers from King James' persecution. Reflect on this for a moment and we are sure that you will see that to continue such a course of action is truly a foolish thing to do.

Now let us return to our cameo portrait of Queen Elizabeth I who along with her much later successor Queen Victoria (1837-1901) won for herself the critical acclaim of having been the cleanest woman in all Europe because she took a bath twice in one year.³ Furthermore it is reported that the stench of Queen Elizabeth's court was unbearable to those visitors generally unaccustomed to it.⁴ This is quite a difference from the Errol Flynn-Bette Davis Hollywood glamorization, isn't it?

At this juncture, let us examine what history says in regard to the European's attitude towards soap and water in those days.

"In all Europe with the exception of a very few the same articles of clothing were worn for months, years or even generations. The air of London was foul with the odor of slaughtered cattle and the smell of latrenes (toilets) filled the air. London tenements which were generally overcrowded had but one latrene for all its occupants. Many houses had none at all and emptied their dung into the yard or out in the street. In fact many (so-called) Christian saints prided themselves on avoiding water it is said that many of the women in Europe in the 16th Century had no care to keep themselves clean except in those parts that may be seen remaining filthy under their linen . . ."⁵

This indeed must have created quite a malodor in Europe especially during the time of the women's menstrual cycle.

In reference to this period in world history J.A. Rogers, the noted black historian mentions that ". . . European monarchs were living in the filth and squalor of their dirt floor castles and crude windowless huts . . ."⁶ while the Afrikan for whom bathing was a part of their religious ritual was living in the splendor of prosperous and enlightened Sudanese empires with an abundance of candles to light the windows of many homes. In East Afrika and Asia, the followers of Islam were reported by many travelers to have the most splendid bath houses in the world. At this same time in Southern Afrika lived the

hygiene conscious Nguni people, and in the far East the ritual bathing followers of the Black Buddha. What a contrast! The preceeding information should provide you with a fairly good picture of what life was like in Europe during the old monarchies.

After a reign of 45 years Elizabeth I died and was succeeded to the throne by James Stuart of Scotland.

JAMES I OF ENGLAND (THE BIBLE MAN) 1603-1625

The kind of Protestantism established during the Elizabethan Age was not sufficient to satisfy all Protestants for they felt that it retained too much of the Roman Papal dogma. As a result there developed another group of religious radicals who came to be known as the Party of the Puritans, so-called because their goal was to purify the English Church of all vestiges of Roman Catholicism. This group was further divided into essentially three basic schools of thought 1) the Methodist Episcopal Church, 2) the Presbyterian Church and 3) the Congregational Church. All of these European institutions eventually found their way to America.

When James Stuart came to the throne in 1603, some 1,000 Puritan leaders of the Church of England petitioned him to inaugurate the reforms they advocated. He refused and an era of persecution broke out. To avoid this persecution many of the Puritans went to Holland and later immigrated to America. During the reign of King James I any act of worship conducted in a manner other than that prescribed by the Church of England was forbidden by law on pain of fine, imprisonment and harassment. Because of the intensity of the persecution of one group of Europeans with a certain religious philosophy against another group of Europeans of a different persuasion, the latter began their sojourn to Holland which led one historian to designate them as Pilgrims.

Oddly enough it was one of the Puritan leaders of the Church of England. Dr. John Reynolds, President of the Corpus Christi College, Oxford University, who suggested that James I could authorize the translation (from Hebrew and Greek) of what was later to become the King James Version of the Bible, published in the year 1611. This version is still believed by many unenlightened people in this day and time to be the most holy and infallible word of God.

PILGRIMS

In 1620 the leaders of the Pilgrims decided to migrate to the New

World whereupon arrangements were made with some English merchants who advanced them money with the stipulation that once the Pilgrims had settled in America they would in turn provide the merchants with the necessary services in furs needed to enhance their lucrative trade.

They, the Pilgrims, set sail from South Hampton, England in two vessels, the Speedwell and the Mayflower. Because the Speedwell was reported to be unseaworthy, both ships returned to England and docked at the port of Plymouth. On September 6, 1620 the Mayflower set sail again with 41 passengers, their families and 15 male servants. In all there were 102 persons. After a stormy voyage of 66 days the Mayflower dropped anchor near Cape Cod, Massachusetts.

Before disembarking the 41 men aboard met in a cabin of the Mayflower, drew up and signed an agreement which later became known as the Mayflower Compact and the 41 signers as the so-called Pilgrim Fathers. On December 26, 1620 the Pilgrims went ashore, "Fell upon their knees" and as Will Rogers says "then fell upon the aborigines." According to the American tradition, the Pilgrims upon disembarking the Mayflower stepped upon a large boulder, memorialized in U.S. folklore as Plymouth Rock.

The first winter in the New World was indeed a severe one for the Pilgrims who while dwelling in crude huts resorted to shellfish and water for food. At this time they built a square log house with a flat roof on which they placed six small cannons to repel, so it is said, any possible attack by the Indians. In the spring of the following year, they were visited by the indigenous inhabitants of the land, the Red Man. Some of these Indian brothers had learned to speak a little of the English language from European fishermen who had ventured into their coast. These Amer-Indians were very friendly and hospitable to the intruding settlers and taught them how to plant corn and where and how to fish. Little did they know that this human courtesy would in time be bitterly regretted by untold millions of the Red Man's suffering descendants. This incident is generally held to be the beginning of the celebration of the festival holiday called Thanksgiving.

July 30, 1621 was the day set aside for the celebration of the survival of the colonialists through the first bitter winter which had destroyed over half their numbers. In the autumn of 1621, Governor Bradford of Massachusetts issued a proclamation calling for a Thanksgiving Celebration Feast to commemorate the gathering of the first harvest. This celebration lasted 3 days, during which time the

half starved Pilgrims along with the Indians feasted on wild turkey and venison (deer), the Indians, of course, supplied the venison.

This Plymouth colony in Massachusetts was the second permanent settlement in North America, the first having been established in Jamestown, Virginia in the year 1607. The settlement named so for James I of England and the state in honor of Elizabeth I referred to as the "virgin queen" because she never married. These facts are important to us as a people because one year before the Mayflower, in the month of August 1619 twenty Afrikans aboard an English ship disguised as a Dutch Man 'O' War were exchanged in Jamestown, Virginia for food. In the year 1624 a black man and woman, Anthony and Isabella, gave birth to a boy, the first Afrikan slave born in the English colonies. We make reference to this fact for a point of clarification, because as Brother Malcolm once said "Some of us think we came over here on the Mayflower".

IDEALIZED IMAGE OF THE PILGRIM FATHERS

The idealized image of the Pilgrims projected to us during our early and impressionable years of grade and church school was that of a hard working, strong, truth telling, god fearing noble man. This pious portrait depicted a figure who wore big buckles on his shoes and on his belt, donned a stove pipe like hat which gave the appearance of a wide brimmed dunce cap cut off at the middle, brandishing a bell shaped musket across his shoulder, while his loving and endearing wife dressed in apparel that looked like it came out of a nunnery, walked by his side as the turkeys followed and the pumpkins smiled.

When you look back over your childhood I am sure you can recall how every year around the season known as Thanksgiving the teacher would pull from her desk these European images and after telling the class an inspiring story which brought tears to our eyes, directed us to color them and what did we color them, yes you remember, blond or auburned haired, blue-eyed and pale faced. The crayon that was provided us by the school for this purpose was a pale shade labeled flesh color. And oh how thrilled you were as you thought it must have been wonderful to live back in those days, while visions of turkey drumsticks, stuffing and cranberry sauce went spinning through your head. Well it might have been wonderful for some alright, but it sure would not have been wonderful for you and me as we will soon discover further on in our study.

Let us pause at this point and consider the Madison Avenue type image of the Pilgrims painted by one particular European writer. In

the Book "*The Great Controversy Between Christ & Satan*" pages 291, 292 and 296, she writes:

"They know they were Pilgrims and looked not much on those things but lifted their eyes to heaven, their dearest country and quieted their spirits. The Lord's angels were by their sides to encourage and support them and when God's hand seemed pointing them across the sea to a land where they might find for themselves a state and leave to their children the precious heritage of religious liberty. They went forward without shrinking in the path of providence. . .

"It was their desire for the liberty of conscious that inspired the Pilgrims to brave the perils of the long journey across the sea and to endure the hardship and dangers of the wilderness, and with God's blessing to lay on the shores of America, the foundations of a mighty nation . . . they patiently endured the privation of the wilderness, watering the trees of liberty with their tears and with the sweat of their brow until it took deep root in the land.

"The Bible was held as the foundation of faith, the source of wisdom and the charter of liberty. Its principles were diligently taught in the home, in the school and in the church and its fruits were manifest in thrift, intelligence, purity and temperance. One might be for years a dweller in the Puritan settlement and not see a drunkard, or hear an oath or meet a beggar."'

Of course the writer in her glorified acclaim of the Pilgrims neglected to mention in reference to the pious ones "not shrinking from the path of providence", that the stalwart and courageous crew of the Speedwell declared the ship unseaworthy and turned back to port because they were simply desirous of avoiding the long and hazardous voyage. And although mentioning on page 293 "the freedom which they (the Pilgrims) sacrificed so much to secure for themselves. They were not equally ready to grant to others." The writer further omits the fact that while the Pilgrims were keeping their eyes to heaven their feet were steadfastly planted on the Indian.

An article in the *Saturday Evening Post*, November 29, 1958 entitled "*Let's Have Less Nonsense About the Pilgrims*" quotes one Professor Morrison of Harvard University calling for "... less bunk about the Pilgrims". Now let us shake ourselves of this European mesmerization and take a look at another portrait of the Pilgrims which is unequivocally closer to the plain truth.



Chapter Two

AND THIS IS THE WAY IT REALLY WAS

THE SOURCE

The bulk of the documentation used in this chapter is based on a work by the renown Black Historian Joel A. Rogers entitled "*Africa's Gift to America*". While we do not subscribe to his idealized concept of racial humanism and universalism (the brotherhood of man theory), we do find the results of much of the research achieved by this giant among scholars to be most enlightening and rewarding.

Because until recently the merit of this academician has been greatly overlooked, except in the case of Dr. Yusef ben Jochannan, Dr. Chancellor Williams and other more enlightened black scholars, we feel it only fitting to provide our readers with some background on this brother as a qualified historian.

Joel A. Rogers (1880-1966) for over 50 years was one of the foremost Black Historians in the world. A true scientist, Rogers conducted his work under great difficulty with minimal funds and much personal sacrifice. He has been ridiculed as "untrained" by some misguided Negro scholars because he held no college degree in this field, and listed by some white writers as an example of those who write "pseudo-history, fantastically glorifying the achievements of the Negroes". One English editor complained that the reading of Rogers work "made him feel as if the white race has never accomplished anything". These criticisms were not based on research or analytical examination of the sources J.A. Rogers so abundantly provided, but rather on the sheer idea that "these scholars did not happen to run across such facts in their reading." Rogers' research was off the beaten track of the college curriculum therefore, as far as his opponents were concerned it did not exist.

Undaunted by adversities, with no philanthropist or foundations to back him and without a staff of experts behind him, Rogers took great pains to get his facts straight, checking and re-checking, traveling here and there to see with his own eyes whenever possible what he was about to record in his writings, quoting only from the original sources and from those he had reason to believe were the most reliable.

In his own testimony, J.A. Rogers writes "To get those little

known facts I have traveled tens of thousands of miles in many lands; consulted books and printed matter so vast in number that were I to try to say how many I would sound like a Munchausen (exaggerator, teller of tall tales); visited the leading museums of many of the civilized lands, engaged in research in their libraries and ever going to great pains to get my facts as humanly correct as possible. In short, I felt I have looked into books and dug up varied knowledge that many college professors and Doctors of Philosophy do not know exist, because just as there is a life in the deeper depths of the ocean of which the average fisherman knows nothing so there are depths in the ocean of research of which some of the most learned have never dreamed."⁸

Now that we have qualified the source to our own Afrikan satisfaction, and ever bearing in mind the words of an imminent dean of scholars Dr. Chancellor Williams "... it is a fiction of scholarship to document every important statement even though the sources cited may be less reliable than the writer seeking such support for his position. For if the investigator, as a result of his own study has arrived at a conclusion independently we think it is misleading to cite other authorities as a basis for it, or to rest its validity solely on such citations."⁹

THE MENTAL STATE OF THE PILGRIMS

"Forty-four of the Pilgrim Fathers died in their first winter in America and Governor Bradford said of the survivors, "scarce fifty remained and of these were only six or seven sound persons." George Thorpe, a highly educated colonist thought, however, that despondency was the real cause. He said in 1621 "more do die here of the disease of the mind than of the body."¹⁰

At their first Thanksgiving celebration in 1621 there were only six or seven sane people left in the whole Pilgrim colony. The rest were mentally deranged, in other words putting it into modern everyday language the bulk of them were "just plain crazy."

PILGRIM CANNIBALISM

"Captain John Smith (1580-1631) wrote, "So great was our famine that a savage we slew and buried, the poorer sort took him up again and ate him; and so did divers ones another boiled and stewed with herbs. And one amongst the rest did kill his wife, powdered her and had eaten part of her."

The General History of Virginia
Fourth Book — page 294 (1606-1625)¹¹

Neill E.D., quotes the Virginia Assembly of 1623 in its complaint against Governor Thomas Smythe, "One man killed his wife to eat for which he was burned. Many fed on corpses. "... other instances of eating corpses and killing Indians and eating them occurred as late as 1846. This is significant because one great charge against Negroes was that their ancestors were cannibals."¹²

We note that the word savage as applied by John Smith in reference to the Indian is a terminology profusely used by the European in reference to the Red Man, and other people so blessed with melanin that the life giving energies of the sun's rays can bathe them in beautiful colors. Yet the form of cannibalism demonstrated by these "pious civilized Pilgrims" after they had settled on the Red Man's land in North America, was not necessarily a first for them. As late as the 16th Century, in England the eating of human flesh and the drinking of blood from human skulls was still a common practice among many of Europe's starving masses.¹³

THE PILGRIMS AS DRUNKS AND SODOMITES

"Even the early pilgrims of New England though very pious, or were forced to appear so, weren't all the hard working, very desirable characters we have been led to believe. Gov. Bradford, writing in 1642 of the severity of the punishments in his colony, said "and yet all this could not suppress the breaking out of sundry notorious sin, especially drunkenness and uncleanness, not only in continence between persons unmarried, for which many both men and women have been punished sharply, some married persons, but that which is even worse, sodomy. . . "Nevertheless Mayflower ancestry is still considered the highest in the United States."¹⁴

I am sure many of us can recall the illustrations presented to us during the early days of our mis-education, of some hapless soul padlocked in the stocks with feet, head and arms dangling through the holes while being displayed in the public square, because they had been caught in some compromising position or mischief. Now, we see here that this was one of the severe punishments for the multitude of crimes committed by the Pilgrims among which was sodomy, commonly referred to today as homosexuality.

Historically Europeans seem to have been and still are somewhat confused about a very basic natural phenomena, the male-female relationship. Truly enlightened people have no trouble understanding the fact that woman was made for man and man was made for woman. This is the natural order of things. Sexual confusion on the part of the European as demonstrated in their history and culture is clear-

ly another indication of the fact that white people are awkward in relationship to life rhythms in the natural world. Those of our people who mimic whites in this action, as well as others, tend to overexaggerate its demonstration and come across being twice as awkward as they. Thus being out of tune with the natural self. Many even fantasize themselves being members of the white race.

The fact of the matter is; the degenerate custom of homosexuality and bi-sexuality was not even suggested in the Afrikan historical experience until after contact with the Euro-Asian and the European and even then it was not widespread among Black People, for such practices were primarily confined to localities dominated by European and Euro-Asian invaders. Therefore we submit that it is the duty of every black preacher, teacher, and political leader to warn our people that participation in homosexual practices is in itself an act of genocide against the Black race.

LAZY PILGRIMS STEAL FROM THE INDIANS

"The Indian to whom hospitality was a creed welcomed the whites at first but soon found that they had but one idea — loot. One of the first acts of the Pilgrim Fathers on touching American soil was to steal corn from them . . . these "salvages", as they called them, had no rights that a Christian European was bound to respect. Had the Pilgrims touched some European shore and seen there baskets of corn, wouldn't they have considered that theft? Later they were to capture Indians and sell them as slaves in the West Indies."¹⁵

Europeans have always had a double standard as to what constituted a theft. History has shown us that whenever Europeans came into contact with people of color they had no scruples about taking their land, their resources or the body and soul of the indigenous inhabitants themselves. These demon-like intruders through their land grabbing theivery and inhuman barbarity have been responsible for the destruction of some of the most beautiful and enlightened civilizations the world has ever known.

Afrikan people would be wise to give careful consideration to the words of Dr. Chancellor Williams, as quoted from his book, "*The Destruction of Black Civilization*", "The necessary re-education of blacks and a possible solution of racial crisis can begin, strangely enough, only when blacks fully realize this central fact in their lives: the white man is their bitter enemy. This is not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history."¹⁶

The Pilgrims declared that the Indians had no rights that a Christian European was bound to respect. In that same light, Black People must understand that those who would enslave us or hinder us in anyway (no matter how subtle the means or underhanded the resourcefulness used in attempting to do so) from our quest for life, liberty and the pursuit of happiness, by way of self-determination and total independence, have no rights that we as a people are morally bound to respect. In the words of Brother Khalid Abdul Rashied "The slavemaster has no rights that the slave is bound to respect." And in the sacred principles set forth through the sweet refreshing wisdom of many of our elders "Your rights stop where mine begin." As a people we must steadfastly assume this attitude and not allow ourselves to get bogged down in lovesick sentimentality and misguided moralizations which lead us to fantasizing about our rights as "American citizens".

Black folks who dwell in this land must awake from their long death-like sleep, reject the futile quest for the "American dream" — which obviously does not include us — and pursue our own vision as a self-reliant, self-determined people prepared to defend ourselves against all contradictions. As New Afrikans we must consciously undertake an intelligent course of action. For if we fully understand the lesson history has taught, then it should be clear to us by now that we were not brought here to be "American citizens" but "America's slaves". As we observe the signs of the times — the resurgence of the Ku Klux Klan, the Nazi Party, the rising COINTELPRO — type police state tactics which prevail in America, increasing Black unemployment and the general attitude of America's majority white population — it should be still clearer to us that the demand for Black servants (upper, lower or middle class) is quickly diminishing and we are fast becoming troublesome appendages to the white citizenry of the United States of America.

But what can we do? What will happen now many ask? The answers to these questions can best be ascertained by us; as we struggle to determine our own destiny, putting first and foremost above and before all things the survival and upliftment of the race. Why the race instead of the individual some may ask? The answer is as clear as the noon day sun. Not a one of us can survive by his or herself. Our only assurance of a future on this planet Earth is in the collective efforts and concerted victories of the Black race — irrespective of whether those who upon some political or social whim may chose, or chose not to befriend us.

God is calling us to be SELF SUFFICIENT. In the immortal words of the Honorable Elijah Muhammad (PBUH) "... GET UP AND DO SOMETHING FOR SELF AND KIND." And in the resurrecting proclamation of the Honorable Marcus Mosiah Garvey (All praise due our Black Ancestors), which still resounds in the secret chambers of the Black Man's soul even unto this day, "UP YOU MIGHTY RACE, YOU CAN ACCOMPLISH WHAT YOU WILL." Now there is nothing unusual about this philosophy of life. In fact it seems to be natural for most people in the world except some Black Folks here in America.

For example what other people in the world would turn to their conquerors and slavemasters and start singing "This would be a much better world if we all could learn to love one another." Such sentiments are the symptoms of a weak defeated state of mind. Though the ideals of humanism, love and universal brotherhood are in and of themselves good ones, throughout the ages of man known to us since he fell out of harmony with nature and the Creator, they have remained just that—*ideals*. In this present state of the world we find no practical way in which these ideals can be *realistically* applied except in the case of "SELF AND KIND". My beloved brothers and sisters, may I remind you that our struggle for moral, spiritual, economic, and political freedom is not a question of love or hate but one of justice, power and survival.

As Afrikan people we now stand on the threshold of a new and glorious era, many of us can hear echoing down through the timeless corridors of human history the words of the Honorable Marcus Garvey trumpeting forth in clarion tones, POWER IS THE ONLY ARGUMENT THAT SATISFIES MAN." So if you would have your enemy treat you right you must have the power to make him do so, if a people find that they lack this. . . "great quality" then it would be to their best advantage to take steps towards acquiring it, while at the same time separating themselves from their natural enemy. Many historians believe that had the Indian known what the European had in store for him, he would have slain him at the Bay and thus saved his race the heartache and ignominious suffering that has plagued the Red Man and his children even unto this generation.

LAZY PILGRIMS RESORT TO INDIAN SLAVE LABOR

"... the only labor available was that of the Indian, whose enslavement began at once. . . the very presence of Indians, badly armed, who could be forced to do the rough work had a tendency to make even some of the

most industrious colonists shiftless. The presence later of the negroes made great numbers positively indolent."¹⁷

Let us at this point reflect on the often stated adage "niggers are lazy". And compare this with the fact that here were a people who had come all the way from Europe and upon planting their destructive feet on these shores, set about enslaving the indigenous inhabitants which included Afrikans as well as Indians — for Afrikans were here in what was later to be called America long before Columbus came. By force of arms the white devils made these people who had never done them any harm, work like dogs and beasts of the field to build for the English, Spanish, French, Portuguese and Dutch colonies, not only here in the so-called New World but wherever the European in his insidious wanderings had a mind to settle.

The feudal-mania-pale-faced intruder so accustomed to the endless blood-letting, controversy and unsanitary over-crowded conditions of Europe, upon finding the Indian and the Afrikan so content in the blessed abode of being able to supply the bulk of their necessities through their pleasures alone such as fishing, fowling and hunting, while living close to the earth and gathering the bountiful fruits of Mother Nature, became incensed and in jealous rage proceeded to abuse the beautiful people of the sun who had shown him such gracious hospitality.

CRUEL MISTREATMENT AND MASSACRE OF THE RED MAN

"The Spaniards considered Indians just one step above the beasts. They called them *gente sin razon* (people without reason). Finding them unwilling and useless laborers, they massacred them and fed their flesh to dogs. La Casas' account of this is one of the most horrifying of all documents on man's inhumanity to man. They even sent Indians to be sold in Europe. Columbus himself took 400 for sale there in 1498."

"The early American whites were... as cruel. Connecticut whites massacred the Pequot Indians. Infants were torn from their mother's breasts and hacked to pieces. The heads of the parents were chopped off and kicked about in the streets. Gov. Bradford wrote, "It was a fearful sight to see them frying in the fire and streams of blood quenching the same and terrible was the stench and stink thereof. But the victory seemed a sweet sacrifice and they (the whites) gave praise thereof to God."

"Less than a century and a half after Columbus, the Indians were virtually extinct in such older colonies as Santo Domingo, Cuba and Jamaica. Saco thinks that had their exclusive use continued they would all have perished everywhere."¹⁸

Upon finding that the Indian could not stand up under the overwhelmingly strenuous labor forced upon him, the early trespassing settlers in America turned to the Afrikan. Bishop Bartholomew La Casas, a name more vile to the Afrikan than that of Hitler to the so-called Jews, recommended to the King of Spain and the Pope of the Roman Catholic Church, that Afrikans be kidnapped from their homeland and sent as slaves to work in place of the perishing Red Man. Had the beast not resorted to this tactic there probably would not have been any Indian survivors left in the whole western hemisphere.

Many feel a sense of horror when they reflect on the fact that in this land there once could be seen millions of tepees and centers of creative artistry, stretching all the way from the extreme south to the extreme north of the continent. At one time a virtual heaven on earth, with its gold rich seven cities of Cibola, and an abundance of other ore deposits in the west, dotted with myriads of Afrikan settlements such as those of Olmec, Maya, Inca, and Aztec to the south, while in the north with its clean and invigorating air the inhabitants moved freely partaking of the pure waters which flowed through its many rivers and unpolluted streams. This continent was once a place where herds of buffalo roamed over 9 to 12 inches of top soil and the sweet esoteric melodies of flutes, drums, and chanting voices could be heard from village to village, city to city, and nation to nation. Now some two hundred years later the buffalo, with the exception of those, in the zoo, or the ones you may find on an occasional nickel, have all been killed off, the topsoil corroded to less than three inches, while the rivers and streams are polluted and the air is often dangerous to breathe. As concerning the untold millions of indigenous inhabitants who once dwelt in the land only a fraction of their genetic descendants can be found surviving today.

In spite of this gruesome reality, every year on Thanksgiving Day, Americans in a strange and gluttonous ritual, overstuff themselves with turkey and other delicacies, then proceed to recline in a hypnotic trance to watch the football game. Some scholars believe that this custom of watching the football game on Thanksgiving Day, is in essence an eerie subconscious recollection of the grotesque sport engaged in by the Pilgrim Fathers as they tore suckling babes from the breasts of their mothers, hacked them to pieces, chopped off the heads of the parents and kicked them about in the street. Even Thomas Jefferson one of the founding fathers of the American government, a framer-signer of its constitution and himself a holder

of many Afrikan slaves, said in reference to the Indians that they were "useless, expensive, ungovernable allies."

Oh! my beloved Black Brothers and Sisters let us give thanks unto God that we have been able to survive the ghastly horrors of the American beast, therefore, let us pray that the Creator, the giver of every good and precious gift, will save this world from that destructive demon known as the white man, then get up off our knees and "DO SOMETHING FOR SELF."

EUROPE EMPTIES ITS JAILS INTO THE NEW WORLD

"If the English colonies were to be peopled, how could it be? Stockholders in the Virginia venture found the answer. Use it as a place of punishment. Ship the convicts and others of England's unwanted there. Why hang a strong man for stealing a shilling or breaking into a ship when you could use his labor? In 1611 (the very same year the King James Version of the bible was published) Gov. Dale urged James I (of England) to banish all condemned persons to Virginia. Before that they were shipped to India. But the voyage around the Cape (of southern Afrika) was long and costly. America was so much nearer. Those from Oxford Goal were sent and young people with previous criminal records. . . the Committee of Trade in New York petitioned the authorities to send to New York all prisoners to be transported from Newgate Prison.

"... of course all sent were not actual criminals. Some were debtors, others political dissidents, prisoners of war, labor agitators and the like. Some may have stolen only a loaf of bread or whitened farthings to make them look like sixpences. But a good many were murderers, robbers, forgers, counterfeiters, house burners, highwaymen and the like.

"... England continued to empty her jails into America until 1783. . . the year which gave (full) independence to America (from England), the English prisons were crowded to a degree never before known."

Americans have never really ceased to be bandits and criminals as evidenced through her aiding and abetting in the rape of Afrika and the approval by constitutional law of the long continual enslavement of Black People in this country,²⁰ for which, even after the so-called Emancipation Proclamation we have never received just reparations. What could be more criminal than Euro-America having kidnapped us from our homeland, brought us here to their New World and forceably made us build a nation for them and after four centuries of amassing unto themselves a fortune off of the blood, sweat, tears, scarred backs, psycological and spiritual trauma of our ancestors, never once offer to make amends for this gross injustice by way of

FULL REPARATIONS and RESTORATION to the descendants of the Afrikan slaves? This is not just petty thievery, larceny, grand larceny, embezzlement and extortion but moreover armed robbery and murder on an astronomical scale. Now I ask you again. What is more criminal than that?

Whenever we as a People get tired of begging for handouts and accepting crumbs from white America and demand from the U.S. Government payment on what they owe us-a just demand fully supported by International Law²¹ -she turns a deaf ear and says let bygones be bygones. As we continue to press the issue America begins to rally her deceptive and reactionary forces to spin an hypnotic web of illusionary images that create a climate of fantasia which implies "things are changing" and that Black People are doing better today than they have ever done in the history of the world.

Although some of our people may be inclined to go for this "tired game" those of us who do their own thinking are compelled by reality to apply rational analysis, penetrate the illusion and get down to the "naked truth" of the matter. Firstly, the overwhelming percentage of the unemployed in America are Black Folks. Secondly, as a people we control less than one-tenth of one percent of all the gross national industry. Thirdly, we have almost nothing to say about and still less control over those life giving or life destroying factors which regulate our lives and the lives of our children. In the face of all this the United States Government expects us to be nice and be satisfied and whenever "the natives get restless" there is that ever present question which is brought to the fore by America's would be moral leaders "now just what do you people want?"

Whenever Black People refuse to buy into the games that are continually being run on us and set about doing some serious organizing of our own, our leaders are either thrown into jail, besmirched, run out of the country or outright murdered in the streets or in concentration camps (commonly known as prisons). Yet in spite of all this viciousness; while white America continues to swell the ranks of the Ku Klux Klan, the Nazi Party and a host of other white citizens groups and secret orders, that few of us even know anything about, many of the foolish among us continue to love and serve America just because we have been born here, even though this country was not founded for the benefit of the Black Man or ever will serve our best interest. Brother Malcolm X put it so well when he said "A cat can have kittens in an oven but that don't make them biscuits."

Recently one great American Negro male is quoted as having said

"I will love America, I will hold her hand, stand by her when she is wrong, soothe her when she is sick. I will defend her against all enemies from without and within, etc., etc., etc. . . ." Now I ask you my people just where is the logic in this? Why you even hear some of us bragging about having bled and died for America in the Revolutionary War, in the Spanish-American War, the Civil War, in Japan, in Korea, in Germany, in Vietnam or wherever else America might choose to send us. But when it comes to the preservation and the protection of our own family and race as Brother Malcolm so vividly states "You are afraid to bleed."

I would say to the Black Male moreover appeal to the Black Male that it is imperative that we stand upright and be men. Real men. Strong in consciousness, body and spirit. Stop wailing about the "insurmountable odds" when denoting America's fire power and military forces that New Afrikans might have to face as we struggle to win our sovereignty and complete independence. The truth of the matter is we are probably going to have to face it anyway whether we stand and fight or not. Remember Nazi Germany!

To those of our race who become alarmed by this philosophy, we assure you that we are not advocating violence as a way of life, but survival as a race by whatever means that may take. In the words of Frederick Douglass *"IF there is no struggle, there is no progress.* Those who profess to favor freedom and yet depreciate agitation, are men who want crops without plowing up the ground. They want the ocean without the awful roar of its mighty waters. This struggle may be a moral one or it may be a physical one or it may be both moral and physical; but, *there must be a struggle.* "Power concedes nothing without a demand. It never has and it never will. Men may not get all they pay for in this world but they must certainly pay for all they get. . . a man without force is without the essential dignity of humanity. Human nature is so constituted that it cannot honor a helpless man, although it can pity him. And even this, it cannot do long if the signs of power do not arrive."^{2 2}

My beloved Black Brothers how disgusting it is to witness the epitome of castration as demonstrated by thousands of Black Men in America who chant a "We can't win" philosophy while imbibing themselves in alcohol, marijuana, disco dancing or some other form of escapist activity. But on the other hand some of these same negroes, fear and all, will go and face the odds fighting for America, and worse yet many of us risk and lose our lives daily in violent rage against each other.

In reference to Black-on-Black Violence we reason: if some brothers and sisters are that filled with uncontrollable anger and frustration, then we recommend they take this rage and vent it on those who are primarily responsible for us being in this condition in the first place. But there is really no urgent need for this, we can place our emotions under the control of our reasoning powers and rationally, scientifically plot the course of our independence, without fear of the odds. Although some of us might fail to comprehend the need for this course of action at this time, in the very near future we will be compelled by circumstances to do so. So wouldn't it be wise, if you have not already begun to do so, to start now?

Now we understand that in some areas the pressures we function under today are not as intensified physically as they were in antebellum slavery, before the Emancipation Proclamation, but nevertheless the pressures-though often subtle are still there. As a people we are still powerless and have no real control over our lives, this in itself constitutes a form of slavery. But you say there are some white people who don't have much control over their lives either, be this as it may, it is irrelevant to our situation. White people have strong supportive institutions rooted and grounded in the American tradition which exists primarily for their benefit. Any institutions that we as a people seek to establish which suggests even an inkling of the prospect that they might serve as a vehicle to move us on to a true measure of freedom and independence — even those which are structured under the provisions of U.S. law — often come under heavy (overt or covert) attack and many are outright destroyed. Which brings to mind the question why are the Americans and other Europeans so afraid of the Black Man coming into his own?

White folks have the economic support of their municipal, state and federal government to back them in most projects they undertake. While for the Black Man, its like pulling hens teeth just to get some of his tax money back, from government institutions, to carry out those projects we feel would be to our best interest. In most cases it is white people who decide who will get the funds. Even in cities with Black mayors. If you don't believe that ask yourself this question who are the people who benefit the most from the money paid in taxes to the U.S. Treasury? The statistical data is available and speaks for itself. Why they even complain about the pittance they call welfare being paid to some Black Folks in this country, when in fact whites constitute the largest number on the welfare rolls.^{2 3} Yes my people its long since been time for us to get up and

get our own. . . "DO SOMETHING FOR SELF AND KIND," for one day and that day is soon at hand, white folks will be forced to acknowledge that you cannot stop an *idea whose time has come*. Truly my people the Creator has a MASTER PLAN.

As concerning the criminality of this country, even today America continues to glorify her criminals in the movies, television, mass media and the millions of books and periodicals published each year. Such persons and institutions as George Washington, Thomas Jefferson, Robert E. Lee (all slave holders), Jesse James, Buffalo Bill, Theodore Roosevelt, J.P. Morgan, John D. Rockefeller, H.L. Hunt, I.B.M. International, General Motors Corp., Polaroid Corp., I.T.T., Gulf Western, (these along with many other American companies have large holdings in Southern Afrika and continue to support on a daily basis the wholesale murders of thousands of Black Men and Women and Children there.), J.F. Kennedy (who was responsible for the death of the freedom loving Patrice Lumumba), Richard M. Nixon, Jimmy Carter (who has consistently lied to Black People and made promises he had no intention of trying to keep), and a motley of others too numerous to mention, are projected as American folk heroes.

As Afrikan People in America we must shake ourselves from an opiate like state of mind and begin analyzing these facts from the clear point of view of "what does all this mean to my/our survival?" **THIS IS THE FORMULA WE MUST APPLY TO EVERYTHING WE SAY AND DO.** In any negotiations with white America we must ever bear in mind that we are dealing with a people who basically have a criminal mentality, with this as a frame of reference we will be able to fortify ourselves against the tricks and lies and skillfully move in a rational and intelligent manner.

WHORES AND HARLOTS: MOTHERS OF THE AMERICAN REVOLUTION

"It cannot be denied either that deportation to America was England's favorite way of getting rid of her loose women. The first ones sent were undoubtedly this kind. Narcissus Luttrell, writing in his diary, Thursday, Nov. 17, 1692 tells of 80 such women being sent to Virginia. He mentions a ship "going for Virginia in which the magistrates had ordered 50 lewd women out of the houses of correction and 30 others who walked the streets after 10 at night". Chambers mentioned another shipment of Scotch prostitutes in 1695."²⁴

Remember now, these women being discussed here come from a

culture where it is said that the women "had not cared to keep themselves clean except those parts that may be seen remaining filthy. . . under their linen". These kind of women, we might add, are the sort from which descended the Daughters of the American Revolution. At that time, with the exception of a very few, this was the only kind of woman that England and other European countries could get to come to the New World.

Let us set the record straight, Pilgrims and other European intruders did not come here so much because they wanted to, but because in most cases they had no place else to go. Many of them laden with syphilis, tuberculosis and other degenerating diseases, which they unleashed on the indigenous inhabitants and among other things brought ship loads of gutter rats, which were previously unknown in this land. Today in Black ghettos all over America, we have become the inheritors of these abominable rodents. Now that really gives us something to celebrate on Thanksgiving Day, doesn't it? Glory be to the "Pilgrim Fathers." The question may be asked here, the fathers of what and whom and the answer comes back in clarion tones from conscious New Afrikans. "Certainly not I."

THE AMERICANS, A NATIONALITY OF CRACKERS

Chief Justice Stokes of the colony of Georgia wrote "The Southern colonies are overrun with a swarm of men from the eastern parts of Virginia and North Carolina, distinguished by the name Crackers. Many of these people are descended from convicts that were transported from Britain to Virginia at different times and inherited so much profligacy from their ancestors that they are the most abandoned set of men on earth."

"... so many desperadoes and others were sent that the American colonies came to be regarded as Australia was to be after 1787 or Devil's Island in our time. The celebrated Dr. Samuel Johnson said in 1769, "They (the Americans) are a race of convicts and ought to be thankful for anything we allow them short of hanging."²⁵

This in short is a brief historical and philosophical sketch of America's founding fathers and mothers. And this is the way it really was. Need we say more?



Chapter Three

AFRIKAN SLAVE TRADE: FOUNDATION OF THE AMERICAN ECONOMY

THE SOURCE OF AMERICA'S WEALTH

In many schools and churches Black People are taught to respect Thanksgiving Day as a time to give thanks for all the wealth and greatness of America, to lift up our hearts in gratitude for the "privilege" of being able to exist here in this "land of liberty and freedom for all." We are told that the Lord God Himself had called this nation into being and blessed it "from sea to shining sea." But have you ever stopped and asked yourself just what was the source of America's wealth and power? Or have you considered the fact that true American society is not founded on the basis of Black and white equilibrium.

The American Nazi Party is stating an historical fact when they remind us that the American nation was founded on racism, capitalism, and inequality. The founding fathers, notwithstanding the pretty words used in their Declaration of Independence, were themselves slave holders with no intention of letting their slaves go or any vision of an integrated society with Blacks and whites living together in harmony and economic parity.

Even "Ole Honest Abe" himself, did not entertain this dream. The "great emancipator's" hand was forced by the militant south and the north's economic situation to take a reluctant stand on the so-called emancipation of chattel slaves in an effort to end the Civil War. Abraham Lincoln's own words concerning this matter are recorded in the well documented chronicles of J.A. Rogers "I have no purpose, directly or indirectly, to interfere with the institution of slavery where it exists. I believe I have no lawful right to do so and I have no inclination to do so. . . We didn't go into the war to put down slavery but to put the flag back. . . in a certain sense the liberation of slaves is the destruction of property—property acquired by descent or by purchase, the same as any other property."²⁶

These and many other facts related to the subject will be discussed in detail in "*Afrikan People & European Holidays: A Mental Genocide*" Book II under the heading "*Independence Day: The Fourth of You-Lie*" and Book III under "*Their President's Birthdays*."

Once again drawing from the wellsprings of J.A. Rogers' vast reservoir let us analyze the source of America's wealth.

HOW AMERICA GOT RICH OVER NIGHT

"Indeed the rise of America from a wilderness over which roamed Indians and buffaloes to world power; from a people once so pressed by hunger that some were driven to cannibalism to a nation with enormous surpluses of food is nothing short of the miraculous. Britain took 1,920 years to become the world's foremost power — 1,643 years from Julius Ceasar's invasion, 55 B.C., to the defeat of the Spanish Armada in 1588; and another 277 years to Waterloo 1815. The United States took only 353 years, that is from the founding of St. Augustine, Fla., to the end of World War I. . . why did America take the lead so early in the New World? The answer is trade. . . it was trade in molasses. . . Why molasses? Molasses meant rum. Why rum? Rum was for exchange of Afrikans on the Afrikan west coast. In short, it was the sale of Afrikans in the New World—the slave trade—that laid the financial foundation of the United States."²⁷

The term 'wilderness' as used by Rogers in this quote is an unfortunate misnomer, this designation is usually applied by European writers in their reference to anything that wasn't over-crowded with stench filled tenements and foul smelling cities, notwithstanding the fact that to the people already living and building great civilizations here it was just fine. Furthermore, the first city founded by Europeans in America was named after an Afrikan (Black) known as St. Augustine and was built by Afrikans who accompanied the Spaniards here in 1615. It is now a matter of historical record that the Spaniards would not even have known how to get here if it were not for the Afrikan. This topic will be dealt with later in Book III of "*Afrikan People and European Holidays: A Mental Genocide*" under the heading "*Who Discovered Columbus?*"

Molasses, the prime ingredient of the New England slave trade, was the "miracle" out of which America so quickly rose to power. To put it another way the "miracle" was you, in the person of your Black Ancestors who worked according to Brother Malcolm X "From can't see in the morning 'til can't see at night." Even after the long day's work was over our people still could find no rest, countless Black Women, old and young alike, were often sought out in the night by the insatiable and demonic desires of their slave masters. It is recorded that George Washington himself, the father of the American nation, eventually died of a cold which he caught from a draft in the slave quarters while raping some poor brother's mother, wife,

sister or daughter.²⁸ This too will be discussed in Book II of this series under the heading, "*What To Us Is Your Fourth of July*"

ANATOMY OF THE MOLASSES TRADE SYSTEM

"In the great slave communities to the southward, Americans found the only great and permanent market for all their staples. It was the wealth accumulated from West India trade which more than anything else underlaid the prosperity of New England and the middle colonies. . . .

"This was the procedure. New England ships with their cargo of rum would sail to West Africa, where they would exchange it for slaves and such articles they could pick up as gold dust and ivory, thence to the West Indies where they disposed of them at high profits, then returned with molasses for more rum, then again to Africa. This was known as the triangular (or three-cornered) trade. Molasses, be it noted was slave produced, too."²⁹

(Note: the chains used on most slave ships were made by slaves in that region also.)

Some say that the triangular trade system is what gave rise to the fashionable three-cornered hat of the colonial period.

As we analyze the role of rum in the slave trade it is my duty as a Black minister to remind those of us who struggle for liberation to never forget, that white folks, alcohol and Afrikan independence do not mix well and any such combinations of these ingredients can only result in our continued subjugation. The molasses/slave trade gave impetus to other New England industries such as distilling, fishing, shipping, building, lumber, and horse and cattle raising, this eventually led to the establishment of the Wall Street Stock Market which even unto this day is America's chief economic gauge.

During the colonial period and even far beyond that the Wall Street Stock Market was a place for selling Black slaves along side horses, cattle and chickens. George Washington in 1776 the year of America's independence sent one of his slaves named Tom, by a ship's captain to be exchanged for a hogshead of molasses.³⁰ The molasses/slave trade is symbolic of the European's uncanny ability to take even something sweet (molasses from the sugar cane) and turn it into something bitter. This subject too will be studied in detail in Book II of this series.

HOW AMERICA'S FOUNDING FATHERS FELT ABOUT ALL THIS

Whenever a cargo of Afrikan slaves docked in American ports the founding fathers would lift up their hands and give praise pro-

claiming "an overwhelming Providence has been pleased to bring to this nation of freedom another cargo of benighted heathens to enjoy the blessings of a gospel dispensation."³¹

Some may accuse us of only giving a one-sided view of the subject, and I am careful to admit that all white folks were not exactly this way, but be this as it may, it is irrelevant. Our main concern here is that the very institutions which exist in America today are predicated upon the principles of the slave trade and we must understand that. Exploitation of people in general and the continued oppression of Black People in particular is the foundation of the American capitalist system and no group of so-called well meaning liberals, Marxists, born again Christians or any other whites can or are even really willing to change that.

As a race Black People must take their own destiny in hand and change it for themselves. Whenever you are tempted to get all wrapped up into thinking that there were some "good God fearing white folks" back in those days just stop and ask yourself the question, what relevance does this have to the cold and harsh reality of the actual outcome of that period in world history? Where are the millions of Indians that used to dwell in this land and what is the state of their descendants today? Why are you and other Afrikans still struggling so hard just to "get ahead"? Once you face these realities then we can put aside all the universal brotherhood romanticism and start doing something positive for ourselves. Then and only then will the rest of the world respect us or even listen seriously to anything we may have to say.

Brothers and Sisters we must show ourselves to be an intelligent and wise people, by shaking ourselves out of the abstract emotions of love and hate and start dealing with the concrete realities of the injustices done to us and the present powerlessness of the race. Rev. Cleage in the book "*The Black Messiah*" says, "We must realize that talking about love doesn't change our problem . . . We have to concern ourselves with justice, not love."

Again we will draw from a quote previously referred to in this book which we feel is so important to the therapeutic work of stripping the chains from our brains that we need to go over it once more. In the words of that illustrious giant of abolition Frederick Douglass.

"A man without force is without the essential dignity of humanity. Human nature is so constituted that it cannot honor a helpless man although it can pity him even this it cannot do long if the signs of power do not arise. . . if there is no struggle there is no progress. . . power concedes

nothing without a demand it never did and it never will. Men may not get all they pay for in this world but they must certainly pay for all they get.”²

The Honorable Marcus Garvey wrote,

“Except the individual, the nation or the race have power that is exclusive, it means that that individual, race or nation will be bound by the will of another. . . man is not satisfied or moved by prayers or petitions but every man is moved by the power of authority which forces him to do even against his will.”³

To those among us who insist upon magnifying the idea that there are many white folks who have expressed their sympathy and solidarity with us we reply, you can say whatever you will but it's what you do that counts. I don't see any white folks in large numbers offering to get from America the just reparations that are due to us as a People, or any of them even personally attempting to make restitution. The clothes white folks wear, the houses they live in and the jobs they have could not be if it were not for the support and reinforcement of white America's existing institutions, which are extensions of and have evolved out of the very ones that were built off of the sweat of the Black Man's back.

To today's Euro-Americans who say they are truly sorry for what happened to us and would like to make amends, and are desirous of organizing around those issues which directly affect Black People, we constructively recommend, they diligently expend that energy organizing in their own communities around the issue of reparations and trust us to have the common sense and intelligence to work out our own affairs in the Black Community. Anything short of this is one of those profoundly blatant hypocracies that white folks have been practicing down through the centuries of our oppression.

To those “born again Christian” whites who keep insisting that this is God's country we say, if the Creator has called the American nation into being then that would make God a cold blooded exploiting capitalist of the highest order — a stark contrast to the loving father we were taught to reverence in church school.

Yes the glaring records of history make it plain that molasses and the slave trade were the source of America's wealth. So where do we, the descendents of the Afrikan slaves, fit into the portrait of the American dream? To intelligent Black people the answer is very clear, No where!

The following chapter presents a chronological overview of the events leading up to the American celebration of horrors known as Thanksgiving Day. It will be to the readers benefit to study it well.

Chapter Four

JOURNEY THROUGH TIME AND SPACE ABOARD A NEW AFRIKAN TIME MACHINE

PREPARING FOR THE JOURNEY

The substance of this chapter is made deeply significant by the very format of its contents. It is presented as an incomplete chronology of key dates and events related to and leading up to the establishment of Thanksgiving as a legal American holiday.

The basic objective of this chapter is to take us on a fact finding expedition and though sometimes a very painful one it will lead us to the truth and help create a clearer portrait of one of the most infamous periods in world history.

This chronology is incomplete in the sense that although it places emphasis on certain known events which occurred in relationship to the Afrikan slave trade, it does not record them all.

The events recorded in this chronology deal primarily with, though are not confined to, the extreme cruelty and megalomania (mental disorder characterized by delusions of grandeur and power) of the English explorer-tyrants and the settlers of the New England colonies. The role of the slave trade in this area and the conflict and warfare waged by the Afrikan and the Indian against the encroaching English and Dutch invaders (Pilgrims) in the northeastern region of the American continent are given special attention. The wars, encounters and events which occurred between Afrikans and Indians with European slavers and land grabbing thieves on other parts of the American continent will be vividly presented in Book III of this series.

In another forthcoming work *“The Rape of Afrika and the Settling of the New World”* the present table of events will be set forth and outlined in a more complete and comprehensive chronology.

The voyages of Malian sailors across the Atlantic Ocean from Afrika to America are some of the most significant major historical events on record. Yet they are ignored by most white historians and many white oriented Black ones as well. Their negligence and outright concealment by those who control the U.S. school systems, leaves Afrikan Children who attend public and private schools (with

the exception of those who attend Black independent institutions), almost totally devoid of this pertinent information. Thus white and white money controlled institutions deprive Black Youth of this particular portion of a knowledge of themselves. Therefore we think it only fitting to make references to several of these brilliant Afrikan undertakings in this chronology.

Brothers and Sisters, I now invite you to come with me on a journey through time and space aboard our New Afrikan time machine and we will behold and bear witness from our safe position among our Ancestors in the ethereal elements, the scenes and events leading up to the celebration of horrors: Thanksgiving Day.

AFRIKANS OF ANTIQUITY SAIL THE SEVEN SEAS

Centuries upon centuries before Columbus, Afrikans are present in the Americas (which of course is not called that at the time). We find evidence of the Afrikan presence on the American continent which date from as early as 1200-650 B.C.. For millennia Afrikans have sailed the high seas. The Phoenicians, an Afrikan people, circumnavigated the world in the days of the great pyramid builders of Ethiopia and Egypt.^{3 4}

In fact voyages from Afrika to America are somewhat common place during certain eras of Afrikan history. Some 50 of these voyages have been recorded by Professor Leo Wiener in a three volume work *"Africa and the Discovery of America"*. Black historian Dr. John G. Jackson presents many of these facts in his book *"Man, God and Civilization"*. Other references to the Afrikan presence in America are extensively investigated by another Black scholar Professor Ivan Van Sertima in his monumental work *"They Came Before Columbus"*.

Would that we had time on this expedition to investigate all the wonders of this period but because of the nature of this voyage we must travel on. However, be not dismayed we will return on another voyage in Book III of this series. At that time we will tarry a while longer.

1000 A.D.

Leif Ericson, whose name means lucky, son of the notorious Eric the Red, according to Norse tradition in the *"Saga of Eric the Red"*, explored the coast of North America between the years 1001-1002, after his ship was driven off its course. Landing at a place he called Vinland (wine land), named so after the wine the Norsemen are said

to have made from its grapes and berries. This Vinland seems to have been located somewhere along the New England coast between Newfoundland and Cape Cod, Massachusetts.

The tale further states that explorations were continued by other Vikings for a period of about 15 years. One such excursion resulted in the death of Leif's brother Thorvald, who was killed by an Indian in a one-on-one struggle, the rest of the party who accompanied him were driven off the land by the indigenous inhabitants. This seems to have ended Norse's exploration of the American continent.

1310

Mansa Abubakari I does not believe it is impossible to sail the limits of the neighboring seas (the Atlantic Ocean) adjoining his powerful Afrikan empire. After all he reasons, hasn't his people navigated the 3,500,000 square mile expanse of the mighty Sahara in caravans transported on dromedary camels which they refer to as the "ship of the desert" and the desert itself as "the sandy sea"?

With this in mind he has 200 sailing vessels equipped with Malian sailors and sea captains and 200 supply boats with ample provisions (gold and other items of trade along with dried meats, grains and fruits preserved in huge ceramic jars) to last for at least 2 years. After the celebration of the proper rituals and sacraments and in the midst of great ceremony, Abubakari I sends his royal navy forth with the command "return only when you have reached the extremity of the ocean or when you have exhausted your food and water".

Years later Mansa Kankan Musa recalling this incident relates, "They went away; their absense was long before any of them returned. Finally a single ship appeared. We asked the captain about their adventure. "Prince" he replied, "we sailed for a long time up to the moment when we encountered in mid-ocean something like a river with a violent current. My ship was lost. The others sailed on, and gradually as each of them entered this place, they disappeared and did not come back. We did not know what happened to them. As to me I returned where I was and did not enter that current." In Book III of this series we will carefully examine the outcome of this expedition.

1311

After months of meticulous preparation Mansa Abubakari I confers the regency of the twelve providences of the Malian Empire upon his successor Kankan Gongga Musa and sets sail westward across the Atlantic Ocean with a fleet of 4,000 vessels, never to be seen in

Afrika again.

Sometime later his statued physique appears on the shores of the South American coast, black as midnight, clothed in white silken and brocaded robes with a bejeweled turban upon his head, standing under a brilliant blue gold-trimmed pavilion, and was hailed as the reincarnation of Quetzalcoatl-the Aztec diety of rain and prosperity, the Son of the Most High God.

1492

- While piloting the flagship Nina, Pedro Alonzo Nino, an Afrikan seaman from the coast of Cape Verde Islands sights land. This abates the arising mutiny being planned by the rest of the crew. The greedy and avaricious commander of the expedition. Christopher Columbus -an Italian Jew in the service of Spain^{3 5} gives the order to drop anchor at one of the Bahama Islands believing it to be a port in Asia.

From here they sail to Cuba and Santo Domingo (Haiti and the Dominican Republic). Then back to Spain. In his report to King Ferdinand and Queen Isabella, Columbus says of the inhabitants of the islands he encountered; whom he referred to as "indios", "So tractable, so peaceable, are these people, that I swear to your majesties there is not in the world a better nation. They love their neighbors as themselves and their discourse is ever sweet and gentle and accompanied with a smile; and though it is true that they are naked (not fully clothed as the European were accustomed), yet their manners are decorous and praiseworthy".^{3 6}

Columbus goes on to recommend that these friendly and hospitable people be "made to work, sow and do all that is necessary and to adopt our ways". After which he displayed the ten Taino Indians he had captured and brought to Spain.

- After receiving much knowledge, culture and science from the Afrikan presense in Spain. The ungrateful European destroys the kingdom of Grenada, the last vestige of Moorish power in Europe. Armed with this knowledge Europeans now set out to explore and conquer the world.

1493

During his second voyage 1493-1496 Columbus encounters Dominica, Puerto Rico and other Caribbean Islands. This expedition includes some 1500 European colonists, who are to lay the foundation for Spanish power in the Americas.

1497

- In the month of May, John Cabot, an Italian sea captain

employed in the English service, sails from Bristol, England on a ship named Matthew with a crew of 18 and letters of patent from Henry VII (father of Henry VIII), granting him to claim for England any island or mainland he might find and authorizes him to colonize them. This is the first English expedition to America. The result of this voyage occasions England's claim to the North American mainland and eventually leads to the founding of English colonies in America.

- June 14, John Cabot sights a part of the North American coast (Nova Scotia) and sails along it for some distance, from Nova Scotia to the tip of Newfoundland, assuming it to be part of Asia.

- From 1497 to 1498 John Cabot, still seeking a new route to Asia via the north Atlantic, continues to explore the North American coast from Labrador (Canada) and possibly as far south as Delaware.

- Amerigo Vespucci, an Italian navigator, claims to have set foot on the American mainland along the Brazilian coast on the Atlantic Ocean.

1498

May 30, Columbus, after having been informed by the king and queen of Spain that he had better come up with more than just a few islands and find a way to make a much greater dividend on their initial investment, sets sail on his third voyage, from the Guinea Coast, West Afrika for the South American mainland. Along the way he passes ships filled with merchandise and manned by Afrikans returning from the West Indies to their homeland. On this trip he encounters the island of Trinidad where he is informed by the Indians that "... they had been able to obtain gold from Black Men who had come across the sea from the south and southeast. . .".

From Trinidad, named in honor of the holy trinity, Columbus sails on to the mouth of the Orinoco River on the mainland. Yet once docked there Columbus himself does not personally set foot on the land. After some pillaging by his crew members he abruptly hoists the anchor and returns to Spain.

1500

From about 1500 to 1508 many fishing voyages are made to Newfoundland and to Nova Scotia by Englishmen, Frenchmen and other European seafarers who exploit the fertile fishing areas of the Massachusetts Bay.

1501

Amerigo Vespucci, after whom America is named, in a description

of his journey to South America establishes the "New World" concept to replace Columbus' assertion that the new lands were part of Asia. On this voyage to the Americas, Vespucci also witnesses Black Men out in the Atlantic returning to Afrika.

1502

Between the years 1502-1504 Christopher Columbus, once again following the instructions of West Afrikan seamen, makes his fourth voyage to the Americas. This time he reaches the South American mainland at Honduras.

Because of Columbus' failure to produce the opulent treasures he has promised his backers, he is relieved of his duty by one Francisco de Bobadilla and sent by same back to Spain in chains. Sick, humiliated, and despondent, Christopher Columbus dies at Valladolid, Spain in the year 1506.

In accordance with his last will and testament Columbus remains are transported to the city of St. Domingo on the Island of Hispaniola, today's Haiti and Dominican Republic.

1507

A German map maker named Martin Waldseemuller designates the newly so-called discovered land "America" in honor of the Italian navigator Amerigo Vespucci.

1508

During the year 1508-1509 Sebastian Cabot, son of John Cabot, sails northwest from Bristol, England to the land of the Cree and Eskimo Indians, later to be called the Hudson Bay. This he thinks to be the China Sea and gives thanks that he has found the northwest passage to India.

1517

Bishop Bartholomew LasCasa, who sailed with Columbus to Hispaniola in 1498 and accompanied him on the conquest of Cuba where large portions of the indigenous inhabitants were annihilated by Columbus and his crewmen, obtains royal permission from King Ferdinand of Spain and ecclesiastical permission from the Pope of Rome to import Afrikan slaves to the Spanish colonies.

1526

Approximately 1,000 Afrikan slaves rebel in the Pedee River settlement, South Carolina and take up residence among the Indians.

1562

Elizabeth I upon hearing of John Hawkins' (one of her "seadogs"

as she calls them) slaving ventures declares, "It is detestable and will call down vengeance from Heaven upon the undertakers", but when the Queen sees Hawkins' profit sheet, her opinions change, she becomes a share holder in his subsequent slaving voyages and permits him to put the figure of a chained and manacled Afrikan on his coat-of-arms. Then with her blessings and full approval she sends Hawkins to the Guinea Coast where he captures and loads his ships with Black People and sells them in Hispaniola.

1566

Sir Francis Drake, another of Elizabeth's "seadogs" and one of the most notorious pirates of his time receives recognition after sailing on two slaving voyages (1556-1559) organized by his cousin, Sir John Hawkins. On the second voyage Drake sails on a ship named *Jesus*.

1567

After losing the fortune he made from slave trading in partnership with Hawkins, Sir Francis Drake takes to looting Spanish ships at ports in the Carribean Sea.

1579

Sir Francis Drake claims California for England naming it New Albion then circumnavigates the world. He returns to England in the midst of a fury of much dissatisfaction, Elizabeth boards his ship and dubs him a knight of the realm.

1583

August 5, Sir Humphrey Gilbert, famous for lining both sides of the pathway to the door of his house with the heads of defeated Irishmen sails on a voyage financed by his step-brother, Sir Walter Raleigh.

Later that year he anchors at the northeast top of Canada where he reclaims St. John's and Newfoundland — a haven for European fishermen and traders since the days of John and Sebastian Cabot — for England. From there he sails to the West Indies and after harassing the Spanish colonies on September 9, of that same year, at midnight his ship the "Squirrel" sinks to the bottom of the sea with a bible reading Sir Gilbert on it.

1586

Sir Francis Drake leads a large fleet to the Americas to sell Afrikan slaves in the West Indies and then on to attack St. Augustine and other Spanish ports. On his return journey home he takes back some of the earliest English colonists from Virginia.

1587

At Roanoke Island, North Carolina, a group of 108 male settlers financed by Sir Walter Raleigh, mysteriously disappear and no one knows what has happened to them.

1602

An Englishman named Bartholemew Gosnold builds a fort on the Island of Cuttyhunk in Buzzards Bay, Massachusetts coast, fishing and trading colonies spring up along the Massachusetts coast, but none maintain themselves sufficiently enough to entice large numbers of Europeans. However within the next twenty years England's imperialist expansionism and the Puritan revolt will result in many expeditions of English pirates and cause the flight of the Pilgrims to the North American coast.

1607

- The Plymouth Company a.k.a. the Virginia Company of Plymouth receives authorization from James I of England. Attempts are made by the company to settle colonists on the North American continent in Maine. Violent quarrels arise among the colonists. A great fire destroys most of the settlers buildings and the venture is doomed to failure. A year later the project is abandoned.

- Thirty different tribes representing about 9,000 persons form the Powhatton Confederacy, deriving its name from the Paramount Chief Wahunsonacook's favorite village, which at the time stood on the north bank of the James River just east of present day Richmond, Virginia. In the 1900's several hundred Indians in Virginia and Delaware form a revived Confererate.

- In the month of May, London merchants of the Virginia Venture sent 100 vagabonds and male criminals under the command of Captain John Smith to the New World to search for treasure, spread Christianity among the Indians (Europeanize them), and raise farm products that England can not grow at home. This group of English adventurers land at Jamestown, Virginia, Wahunsonacook, Chief of the Confederated tribes of the area welcomes and hosts them.

To ensure peace long enough to establish a settlement the Europeans flatter the chief by placing a golden crown upon his head, dubbing him King Powhatton and convinces him that he should put his people to work supplying the white settlers with food. Only a few of the lazy colonists themselves were willing or able to do manual labor.

1609

- Henry Hudson, an Englishman employed by the United East India Company of Holland—a company owned by Dutch Jews, embarks upon a journey in search of the Northwest passage to Asia. Hudson explores the Atlantic coast from New England to Virginia and sails up the Hudson River.

1610

Again Henry Hudson, this time employed in English service, sets sail for North America, encounters and explores Hudson Bay, which belongs to the Cree and Eskimo Indians and claims it for England.

1613

Pocahontas, daughter of Chief Wahunsonacook—Chief of the Chickahominy Tribe and Paramount Chief of the Powhatton Confederacy, betrays her people and marries an Englishman named John Rolfe. To further enhance her desire to be white she is baptized under the European name of Rebecca.

Later she leaves her original homeland and travels to England to meet her "white brothers and sisters". Here she is well received as "Lady Rebecca", while back in America her people are being enslaved, massacred and run off of their land. Pocahontas now considering herself a full-fledged European dies in England in 1617.

Earlier in her "self-hating" career at the tender age of twelve she is reported to have saved Captain John Smith—who was guilty of stealing from and abusing his Indian hosts—from a righteous execution by throwing her body over his. Though some historians doubt the authenticity of this particular incident it is now a matter of record that Pocahontas betrayed her people to the English on several occasions. On one of these occasions she frustrated a plot by her people to destroy John Smith and drive the Europeans off their land.

1614

Captain John Smith of the Jamestown Colony in Virginia fights Indians at Plymouth, Massachusetts, steals their canoes and trades them back to the Indians in exchange for beaver skins. Having carried out this autocracy he names the area Massachusetts after the Massachusetts Tribe whose name means "near the great hill", denoting the blue hill ridge that rises south of Boston.

In 1788, after the majority of the indigenous inhabitants have been exterminated, this designation was applied to the whole state.

1615

During the years 1615-1617, after the incursions of white expeditions in the Massachusetts Bay area, thousands of Indians fell victim to colonists diseases. Epidemics of measles, scarlet fever and other plagues brought to the Americas by Europeans reduce the indigenous population from about 9,500 to approximately 5,000 along the coast of the Cape Cod area alone. This opens the way for the settlement of the Pilgrims in 1621, at which time those Indians who survived the diseases were further reduced in number by the white man's savage brutality.

1617

During the years 1617-1618 Sir Walter Raleigh renowned as a cruel and vicious pirate is released from the London Tower prison where he has served twelve years for plotting against James I. Raleigh obtains his release through bribing the Duke of Buckingham and offering to open a mine of gold which he believes to exist by the Orinoco River. He sails to the South American coast seeking the fabled city of El Dorado, but the enterprise proves disastrous, whereupon Raleigh sets himself to pirating and destroying territory claimed by Spain, this along with the former conviction of treason causes him to be immediately cast into prison upon his return to England. On King James' orders he is executed October 29, 1618.

Formerly in 1592 Sir Walter Raleigh served a prison term upon incurring the displeasure of Queen Elizabeth because he was found engaging himself in amorous activities with one of her maids-of-honor, even after he marries the woman to make amends.

1618

After the death of Wahunsonacook, Opechancanough becomes chief of the Powhatton Confederacy and lays plans to drive the English settlers off his people's land in Virginia. After giving the idea much thought and consideration, Opechancanough concludes this to be the only way his people can survive.

1619

- Thirty-nine English settlers transported on a ship named "The Margaret" arrived at Berkley Plantation on the James River, today's Charles City, Virginia. On December 4, in accordance with the requirements of their charter, they observe one of the first Thanksgiving celebrations by Europeans in America. This observation is entirely a so-called religious service and does not involve feasting. The

charter requires that the day of arrival be observed yearly as a day of Thanksgiving to God.

- One of the most important events of the New World took place at Jamestown, Virginia, when an English ship manned by pirates and thieves, disguised as a Dutch Man O'War docked with 20 Afrikans aboard. These Blacks and the many who come after them help save the colony and make it prosper, a most unfortunate thing indeed.

1620

- December 21, Pilgrims drop anchor at Provincetown Harbor 25-30 miles from Plymouth.

- December 26, after sending an expedition of twelve passengers and six crewmen to scout for a suitable place to settle, the Mayflower docks at Plymouth, Massachusetts. The Pilgrims live aboard ship through the winter, in the interim forty-seven of them die.

- Some members of the old Plymouth Company form an organization known as the Council for Corporation of New England and receive a charter from King James. This organization leases land to the Pilgrims in 1621 and the Massachusetts Bay Company in 1628. Here we see that this Pilgrim thing is big business.

- When the Pilgrims arrive, the indigenous population in the area has been greatly reduced by epidemics brought by Captain John Smith in 1614 and other wandering European nomads.

1621

- John Carver becomes the first Governor of Plymouth Colony after the signing of the Mayflower Compact. He dies four months later. The Pilgrims elect thirty-one year old William Bradford his successor.

- At first the Indians regarded the Plymouth colonists as helpless children. Chief Samoset of the Pemaquid, and three members of the Wampanoag tribe, appoint themselves as missionaries to the Pilgrims. Squanto, who had once been sold into slavery in Spain — from which he successfully escaped and found the way back to his homeland — becomes the interpreter, guide and teacher of the first white settlers.

- July 30, in Plymouth, Massachusetts a celebration for the survival of the colony through the first bitter winter is observed. Later in the autumn of the same year Governor Bradford proclaims a Thanksgiving celebration that lasts for three days, during which time the Pilgrims feast on wild turkey and venison supplied them through the hospitality of the Indians. After 1621, the regular observance of Thanksgiving as a holiday in North America is not celebrated until

- Before the white man came, the Wampanoag Indians had a long tradition of celebrating their harvest around September-October of each year. Yearly ceremonies to thank the Great Spirit for the harvest and other life benefits have been observed by many tribes and nations of the Red Man from time immemorial.

- The Dutch West Indies Company of Holland receives its charter. This company specializes in supplying Afrikan slaves to the Americas and the West Indies.

1622

Chief Opechancanough leads a furious assault against the English killing 347 colonists. The survivors retreat to Jamestown and lay plans to massacre the Indians. A scheme is devised wherein peace is proposed, the Indians are invited to come and plant corn on the surrounding land.

In the fall after the corn has been planted, the treacherous whites attack, destroying the corn fields and killing many of the Indians including women and children, then leave the survivors to starve. The Red Man retaliates and twelve years of war follow.

Opechancanough is betrayed by Uncle Tom-Tom Indians who have been converted to European Christianity. This causes his eventual defeat.

1626

Peter Minuit, colonial Governor of the Dutch settlement of New Amsterdam (New York) and an elder of the Dutch Reform Church (an extension of the Protestant Reformation). Acting as agent of the Dutch West Indies Company, transacts the infamous Manhattan Purchase from the Monatauk Indians for \$24 worth of trinkets, then encourages the Indians to stay and continue trading their valuable animal pelts for more trinkets.

1629

Royal charter for the Massachusetts Bay Company is confirmed. This effectuates expansion of the Puritan settlement, which comes to be known, not as the Pilgrim colony, but the Massachusetts Bay Company.

1630

John Winthrop leads the first large, (approximately 1,000) group of Puritans from England to the New World. They land at Salem, Massachusetts they later settle on a sight the Indians call Shawmut. Today it is known as Boston.

1633

A smallpox epidemic wipes out most of the members of the Massachusetts tribe.

1636

Harvard, patterned after the order of the bi-sexual culture of Oxford University of England, becomes the first European college established.³⁷ Two thousand acres of the grounds on which the institution is built are donated by Colonel Issac Royall, a slave smuggler.

1637

- June 5, at sunrise with the help of Indian allies, under the misguided leadership of Uncas, Chief of the Mohegans an army of 190 settlers and Mohegans led by Captain John Mason attack a Pequot village near Westmystic, Connecticut. Taken by surprise 500 Pequots are slaughtered and 600-700 buried alive. Later that month with the aid of Narragansett and Mohegan lackeys the settlers ruthlessly hunt down the remaining Pequot Indians, capture most of them and sell them into slavery in Bermuda.

- Captain William Pierce of Salem, Massachusetts exchanges Pequot Indians for Afrikan slaves in Barbadoes. This begins the importation of Afrikan slaves from the West Indies to the Massachusetts Colony of Puritans and Pilgrims.

1638

Samuel Maverick of Massachusetts, son of an Anglican clergyman, and the first slave holder of record in the New England colonies, forces a black woman to mate with a white man.

1639

The first printing press in the American colonies established at Cambridge, Massachusetts. The first press in Virginia (1681) is silenced by an English Royal command to "allow no person to use a press on any occasion whatever."

1641

- Lawmakers in Massachusetts legally sanction chattel slavery.
- William Kieft fifth Governor of the New Netherland Colonies (Connecticut, New York, New Jersey and parts of Delaware), levies tribute upon the Mohegans, and send soldiers to Staten Island to punish the Raritans for offenses which have been committed not by them, but by white settlers. The Raritans resist arrest and the soldiers kill four of them. When the Indians retaliate killing four Dutchmen,

Kieft orders the massacre of two whole villages while the inhabitants sleep. The Dutch soldiers run their bayonets through men, women and children, hack their bodies to pieces, then burn and level the village to the ground.^{3 8}

1643

In the month of February Governor William Kieft orders a massacre of Weckquaegrek and Tappan Indians who have sought refuge in the Dutch colony from the Mohawks. An Indian war ensues causing the death of many settlers.

1644

- April 18, under the leadership of Chief Opechancanough the war for liberation breaks out again. At this time 300 Englishmen are mortally wounded. But after a fierce two day battle Opechancanough's forces are defeated because of Christian (Europeanized) Indian treachery.

Later that same year Uncle Tom-Tom Indians aid in hunting down Chief Opechancanough. He is captured and brought to Jamestown. There this proud and dignified Indian patriot who has led his people in a fierce and valiant struggle is assassinated.

- The Powhatton Confederacy founded in 1607, consisting of some thirty Algonquian speaking tribes 200 villages strong, no longer exists. The few remaining survivors move westward or are put on reservations.

1646

Virginia colonists gather at the first representative assembly in North America and pass the House of Burgess' Statue (law) which lists the Black Man in the category of an object, an item of personal property.

1658

Many Blacks and Indians unite and burn down the homes of a number of slaveholders throughout the New England colonies.

1660

Virginia law defines a "chattel slave" as one who is considered to be a fixed item of personal property for the duration of life. This and similar laws passed by America's founding fathers relegates Afrikans in America to slavery for life, even unto their prosterity, which is automatically considered to be the slaveholders property.

1663

Afrikan slaves joined by white indentured servants (that is those who have voluntarily bound themselves over to the service of the master for a number of years in exchange for passage and board) plan a revolt. The plot is betrayed by a house servant, the Black ring leaders are rounded up and impaled. This ghastly spectacle is displayed in the public square.

1672

The English Company of Royal Adventurers incorporated 1663 for the purpose of trading in slaves is dissolved and a new one is formed. The new corporation is designated the Royal Africa Company and is granted the monopoly "for the well supplying of the plantations and colonies with sufficient negroes at reasonable prices". The company of itself is unable to supply the demand and the English Parliament orders the trade opened to all British ships.

1675

Metacomet, Chief of the Wampanoag (whom the English crowned King Phillip) in an effort to save his people from total destruction by the cruel and ever encroaching settlers, wages a gallant struggle to drive all whites from New England. During this great struggle known as King Phillip's War, 300 settlers are killed, 600 of their dwellings leveled to the ground and 50 towns raided. Chief Metacomet almost succeeds in this revolutionary effort but for the betrayal of his forces by Uncle Tom-Tom Indians allied with the Europeans.

1676

In the month of August, after Chief Metacomet's wife and son are kidnapped and sold into slavery, New England troops aided and abetted by friendly (treacherous) Indians trap Metacomet's liberation forces in a Rhode Island swamp and defeat them. The brave and revolutionary Indian patriot, Chief Metacomet is hunted down by the colonists (so-called good Pilgrims and their Indian allies.)

Metacomet is found and killed in a swamp near present day Mount Hope, Rhode Island. His head is hacked off and publically exhibited for twenty years. But the war of liberation continues for two more years, wherein the Indian forces kill over 1,000 colonists. During the war effort Wampanoag and Narragansett Indians attack fifty-two settlements completely destroying twelve of them, but eventually the fire power (cannons) of the colonists virtually exterminate the popu-

lation of both tribes.

1680

Warfare of the Red Man often in collaboration with the Afrikan against the invading oppressive European squatters continues from this point to Wounded Knee, December, 1890. Today this struggle is still being waged. These conflicts will be discussed at length in a forthcoming book entitled "*The Rape of Afrika and the Settling of the New World*".

1690

Afrikans and Indians in Massachusetts continue to plan and execute revolts.

1704

The Boston Newsletter, the first newspaper in America is founded. From the very first issue advertisements for Afrikan slaves make up a prominent part of this publication.

1712

A slave revolt in the New Netherland's colony claims the lives of nine whites and result in the execution of twenty-one Blacks, six others are reported to have committed suicide.

1723

Afrikan slaves plan the burning of the city of Boston. But the plan is betrayed.

1727

Afrikan slaves, Yamasee and Lower Creek Indians wage border wars in Grandville County, South Carolina.

1730

- A revolt planned by some 200 Afrikans in South Carolina is betrayed.

- After a slave conspiracy is discovered in Norfolk and Princess Anne's Counties, the Lt. Governor of Virginia orders white men to carry firearms with them to church.

1741

In New York City eighteen Afrikans are hanged, thirteen burned at the stake and seventy sold into the south for rising up in revolt against slavery, burning the city and attempting to free all the slaves. The city thankful for the narrow escape, proclaims September 24th,

that year as a day of Thanksgiving.

1750

Crispus Attucks later to be the first person shot in the Boston Massacre, escapes from his master in Farmingham, Massachusetts.

1764

On the eve of the American Revolution slave trading forms the very basis of the economic life of New England. New England merchants protest the passage of the Stamp Act (higher taxes and tariffs on sugar and molasses) stating that sugar and molasses are essential to the slave trade. The colonists complain that the increased tariffs will stop the wheels of New England industry. This is what the American Revolution is really all about. We will further investigate this subject in Book III of this series.

1777

During the Revolutionary War, U.S. Congress proclaims November 1st, the date of an important victory over the British to be set aside as the first national day of Thanksgiving.

1789

- George Washington, writing to friends, complains of escaping slaves who used secret routes to flee from Virginia to Canada.

- October 3, George Washington makes the first U.S. Presidential Proclamation appointing this day as a national day of Thanksgiving to give thanks for the framing of the U.S. Constitution.

- November 26, the Protestant Episcopal Church announces that the first Thursday in November should be observed as Thanksgiving unless civil authorities appoint another date. From this time on it is celebrated variously by the New England colonies.

1799

While being transported by two whites, a group of Black slaves in Southhampton County, Virginia, rebel and kill the whites. In revenge Virginians execute four to ten slaves.

1800

- In Richmond, Virginia Gabriel Prosser's plan to lead over 2,000 slaves in an attack on Richmond and liberate the whole state of Virginia is betrayed by two Uncle Tom negroes.

- October 7, the proud and freedom loving Gabriel Prosser and fifteen of his followers are hanged. Thus relieved of "de troubles of

this world", they join their ancestors.

• The Reverend Denmark Vessey wins a \$1,500 lottery and purchases his freedom then establishes a Methodist Church in Charleston, South Carolina.

• October 2, the prophet Nat Turner is born at Southampton County, Virginia. "His mother, an Afrikan-born slave, could not bear the idea of bringing another slave into the world, and is so enraged at his birth that she has to be tied to keep her from killing him."³⁹

Early in his youth the people perceive that Nat Turner was born to be a prophet

1822

At Charleston, South Carolina Rev. Denmark Vessey leads an estimated 9,000 slaves in preparation for insurrection and sovereign independence, but is betrayed to the whites by a house negro.

In the month of July, 130 Black People are arrested and the "volcanic" Denmark Vessey with a calm smile on his face, along with 36 of his collaborators, is hanged. Yet the struggle for liberation continues.

1829

Boston, Massachusetts. Brother David Walker publishes a 66 page anti-slavery pamphlet entitled "*David Walker's Appeal to the COUL- OURED CITIZENS OF THE WORLD*, but in particular and very expressly, to those of THE UNITED STATES OF AMERICA."

In this booklet Walker admonishes slaves that it is their "Christian duty to slit their oppressors throats from ear to ear." "Now", he writes, "I ask you, had you not rather be killed than to be a slave to a tyrant, who takes the life of your mother, wife and dear little children, and answer God Almighty: and believe this, that it is no more harm for you to kill a man, who is trying to kill you, than it is for you to take a drink of water when thirsty; in fact, the man who will stand still and let another murder him, is worse than infidel, and, if he has common sense, ought not to be pitied."⁴⁰

1830

The state of New York has a big Thanksgiving celebration. Other northern cities follow this example. Virginia begins observing the holiday in 1855, other southern states are slow and somewhat reluctant to observe it.

American literature credits Sarah J. Hale, editor and founder of *Ladies' Magazine* (1828) in Boston with establishing Thanksgiving as

a national holiday, because of her editorials in the magazine and letters to President Lincoln urging him to formally establish Thanksgiving as a national observance.

1831

Southampton County, Virginia. The Reverend Nat Turner leads one of the greatest slave revolts in North American history. Starting with a band of seven men which grows into an army of seventy within a matter of hours, as they march on to Jerusalem, the County Seat.

The rebellion works in favor of Nat Turner's forces until some of his men break discipline and periodically raid the cider stills along the way, this causes them to become dull and groggy and they stop for a long rest period. In the meantime the enemy regroups and rallies reinforcements. Consequently the Afrikans lose the battle and are dispersed.

Approximately sixty whites are killed during this revolt.

After eluding capture for almost two months, Nat Turner is seized, subjected to a mockery of a trial, and sentenced to death by Judge Jeremiah Cobb.

"On November 11, 1831, a white man with a rope broke the prophet Nat Turner's neck on a gallows in a town in Virginia called Jerusalem. But ideas cannot be killed with ropes."⁴¹

1834

June 30, U.S. President Andrew Jackson signs into law "an act to regulate trade and intercourse with the Indian tribes and to preserve peace on the frontier." This law states that all parts of the United States west of the Mississippi River and not within the states of Missouri and Louisiana or the territory of Arkansas are guaranteed to be, "permanent Indian territories" for as long as they shall occupy it.

1839

At Montauk, Long Island, New York, a ship named "Amistad" is brought to dock by 54 Afrikans under the leadership of Cinque, son of an Afrikan chief, who have revolted against their captors and taken possession of the vessel.

Cinque and his brethren after a lengthy court battle are declared free and later return to the Motherland.

This and other narratives of the many slave revolts will be presented in "*The Rape of Afrika and the Settling of the New World*."

1840

The potatoe famine in Ireland causes a great influx of Irish immigrants to run to America. They settle in the state of Massachusetts.

1841

Madison Washington rescues his lovely wife, who is held below deck with other Afrikan women, and leads a slave revolt aboard the "Creole" enroute from Hampton, Virginia to New Orleans. They overpower the crew and sail the ship to the Bahamas, where they are granted asylum and live out the rest of their lives in freedom.

1845

During the Mexican-American War U.S. troops march through Indian territory west of the Mississippi, a blatant violation of treaty agreements made with the Indian nations. Editor John L. O'Sullivan in the July-August issue of the *U.S. Magazine and Democratic Review* proclaims in reference to this malicious outrage, "Our manifest destiny to overspread the continent allotted by Providence for free development of our multiplying needs."

This phrase "manifest destiny" is quickly taken up by the law-makers in Washington. The doctrine of "manifest destiny" becomes a key argument in Congress for justifying U.S. expansionism, especially in the Indian territories.

1848

Gold is discovered in California. The rush is on and swarms of European settlers and treasure seekers trespass on Indian land. In direct violation of the "permanent Indian frontier law", California becomes the 31st state of the union in the year 1850.

U.S. annexation of Texas, New Mexico, Oregon, Arizona, Colorado, Nevada and Utah deprive the Indian of still more land.

The doctrine of Manifest Destiny, the resulting Indian Wars and its impact on Afrikan slavery will be discussed in the soon to be released publication *"The Rape of Afrika and the Settling of the New World."*

1849

Harriet Tubman escapes from chattel slavery leaving Bucktown in Dorchester County, Maryland traveling over 100 miles by foot through Maryland and Delaware until she crosses over into the state of Pennsylvania.

During this sojourn Mother Harriet sleeps in the woods in places of concealment by day and travels by the North Star and moss on the

north side of the trees under the cloak of night.

Plagued by periodic blackout spells, from an injury inflicted upon her by her owner when she was a child, she endures privation, mostly living off the land and pressed forward with a resolute self-determination, reasoning in her heart, "... there is one of two things I have a right to, liberty or death; if I cannot have one, I will have the other, for no man shall take me alive. . ."

Harriet Tubman does not stop at gaining her own measure of freedom in the north. But becomes the Number One conductor on the "Underground Railroad." In ten years she makes some 19 trips back to the south and leads more than 300 slaves to freedom. General Tubman also commands guerrilla forces during the Civil War.

At the age of 93 The Reverend Mother Harriet Tubman declared "I never run my train off de track and I never lost a passenger."

1863

- By the time of the signing of the Emancipation Proclamation (the so-called freedom of the slaves) there are only about 300,000 Indians in the United States. Their numbers having been reduced by more than two-thirds since the arrival of the first Pilgrims.

- October 3, Abraham Lincoln makes a Proclamation inviting all Americans to observe November 26 as a day of "Thanksgiving and Praise". To this day every American President since Lincoln has made a Thanksgiving Day Proclamation.

1880

A flood of Italian immigrants land in Boston followed by French, Canadians, Russians, Poles, Swedes, Finns, Welsh, Scots and a motley of other Europeans, this is how the land is repopulated after the removal and destruction of the Original Inhabitants.

1939

During the years 1939-1941, Franklin Delano Roosevelt sets the date for the celebration of Thanksgiving Day a week earlier to lengthen the interval between Thanksgiving and Christmas shopping days.

1941

In the month of December the U.S. Congress passes a resolution making the fourth Thursday in November of each year a legal national holiday. And that my brothers and sisters is how Thanksgiving Day: A Celebration of Horrors, becomes a part of the American mental genocide scheme.

THE JOURNEY COMES TO AN END

We have just passed the last event on this expedition and our journey is about to come to an end. As the New Afrikan time machine returns to our present time period, before disembarking I would like for you to consider this particular point.

During our voyage through the cosmic ethers across the vast ocean of time and space we have witnessed some Afrikans and Indians betray their own race. This might prove disparaging to some, causing them to wring their hands and declare our present day struggle for land and self-determination, to be a lost cause. To these I would say, even as did Joshua to the Afrikan Israelites in the days of old, when they were about to enter the promised land. "Be strong and of good courage. Be not dismayed. For the Lord, thy God is with thee whether so ever thou goest."

Of this one thing you can be sure "what goes around comes around." This is the eternal law of Karma. Have you ever heard the phrase "Last of the Mohegans?" Today there is not even a vestige of the Narragansett Indians except for names of streets, rivers and towns in the state of Rhode Island. This is the price of betrayal to ones self and kind.

As regarding America, be not deceived the days of her end are at hand. "The Creator has a Master Plan, Peace and Happiness through all the Land." That plan will be carried out. For nothing can stop an idea whose time has come.

What a journey this has been! Now let us disembark our New Afrikan time machine, spiritually clean up and mentally refresh ourselves as we answer the question, where do we go from here?

WHERE DO WE GO FROM HERE?

In the case of Thanksgiving Day as celebrated in America, thoughtful Afrikans raise the question giving thanks for what and to whom? Black People who continue to observe Thanksgiving as a holiday must be made aware of the fact that they are celebrating the robbery, gross mistreatment and genocide of the Indians and those Afrikans who lived here before the white man came. In this act they are commemorating and putting their stamp of approval on the slave trade and depopulation of the Afrikan continent.

Some Black Folks may say that this is not the reason they celebrate Thanksgiving. We suggest, why not celebrate another day? For the day on which you are now celebrating (an act of Congress) is a monument to the Euro-American genocide of the Red Man and the

enslavement of the Black Man, a Thanksgiving for the wealth and power of America which was built from the molasses/slave trade and continues to be nourished by the exploitation and oppression of millions of Afrikans in the world today.

Now we realize there is a need for family gatherings among Black folks which is partially responsible for the attachment they have to this European holiday and we appreciate the fact that even after making you aware of all the foregoing historical facts the ultimate choice is still yours. We also understand that habits, even those which prove not to be in our best interest, are often difficult to break. Therefore, we submit that there is indeed a MORE EXCELLENT WAY. Our Black Ancestors in their tender loving care have made available to us a very beautiful Black Family Celebration known as Umoja Karamu. The Feast of Unity.



Chapter Five

UMOJA KARAMU: A FEAST OF UNITY FOR THE BLACK FAMILY

UMOJA KARAMU: A SONG POEM

*Umoja Karamu, a unity feast of Thanksgiving.
For the Black family.
Walking in Our own sacred ways.
Celebrating Our Holy Days.*

*O, come Sun People of Our Motherland.
Arise and take your destiny in hand.
For you are destined to have power again.
Yes, We are destined to be free again. Umo — Umoja Karamu.*

*Umoja Karamu, We are New Afrikan people whose,
hour of power is come.
Throughout all eternity
forever will Blackness be.*

*Coming together We unite as one.
Transcending our differences We face the sun.
Receiving unto Us its energy
recreating life for what it was meant to be.
Umo — Umoja Karamu.
Words and music by Rev. Ishakamusa Barashango*

THE MEANING OF UMOJA KARAMU

Umoja Karamu comes from two Swahili words. Umoja meaning "unity" and karamu meaning "feast". The Umoja Karamu, a Unity Feast, is designed to be a ritual of solidarity for the Black family.

The creation of this particular celebration was conceived by Brother Edward Simms, Jr. of Philadelphia and introduced to the Black Nation in the fall of 1971. It was first observed at Richard Allen City (Philadelphia) and a few days later at Banneker Village (Washington, D.C.) of that same year. The Temple of The Black

Messiah in Banneker Village, set the date for observance on the fourth Sunday of November of every year. Since 1971 Umoja Karamu has been celebrated by increasing numbers of Black Families and institutions each year.

Brother Simms states the purpose of this New Afrikan sacrament thusly, "The Umoja Karamu, a Ritual for the Black Family has been developed as an effort to inject new meaning and solidarity into the Black Family through ceremony and symbol. It is unique in that it bridges the gap between diverse religious persuasions through a ritual which is easily understood and appreciated by all the participants. Moreover, it draws on the collective Black experience with which most Black Folks are familiar."⁴²

HOW UMOJA KARAMU IS CELEBRATED

This ritual is divided into five parts or periods which depict various aspects of the Black experience just before and after our transportation to America. The periods are (1) The Black Family in the Mother Country, (2) The Slavery Horror, (3) The Period of the Emancipation Fight, (4) The Liberation Struggle and (5) The Black Family Looks At The Future.* These five segments are visually portrayed by five colors, black, white, red, green and orange or gold. Coupled with this is the ritual eating of five different kinds of foods corresponding to the five colors. The 5 periods reflect the oppressive, anti-human, destructive and socially disintegrating acts perpetuated against the family structure of the Black Nation. Yet it also revitalizes hope and rekindles the fires of self-determination which motivate Afrikan people to continue in their strivings to build a "better world and a better condition than man has ever known."⁴³

Music borne of the Black experience and appropriate to each period is played and sung as the five unseasoned foods are passed around during the course of the ceremony. To enhance the sacrament, at the Temple of the Black Messiah we sing updated versions of the so-called Negro Spirituals that fit each of the five periods.

During the ceremonial part of the celebration participants partake of the ritual meal by dipping their fingers directly into the bowl and taking a small portion of the food as it passes them. There are no utensils used in this ritual and the bowls containing the foods should be made of wood. Whenever possible earthenware cups should be used for drinking, if none are available, paper cups or some other drinking vessel will be sufficient. The ritual calls for a Unity Cup of which each participant partakes, but we use paper cups for obvious

health reasons, as this celebration is observed in the month of November which is the cold and flu season in some areas.

The color symbol of the period and the color of the food must be very similar. For example, the first period is black and the food is black-eye peas. The second period is white and the food is white rice, the third period's color is red and the food is unfermented wine (grape juice), the fourth period's color is green and the food is collard greens or any other kind of green leafy vegetable. The fifth period is orange or gold and the food is either corn or sweet potato bread.

It is also customary to place an extra plate and cup on the table with an empty chair in that place to symbolize our respect and appreciation for the forces of life which revealed themselves in our Black Ancestors and are now present in us. Traditionally Afrikans have always believed themselves to be a part of the dead, the living and the yet unborn, a 360 degree unbroken cycle of life. If the ritual is being observed in a church, temple or mosque the empty place is set on or near the altar. After the ritual is completed the extra serving is taken outside to the land where the drink is poured out onto the ground so it can return to the bosom of Mother Earth and the food is left in an accessible place for the birds to eat. This act is very symbolic. For the same vitalizing life-giving forces which animated the physical being of our ancestors while they were still on this planet earth are the same forces which activates the living creatures in Nature today.

After the prayer offering and the pouring of libations, (drink offering). The ritual leader begins to read material pertaining to Period One: The Black Family In The Motherland. The symbolic portion of food directly related to that period is placed on the altar by the Minister, Priest, Imam or Elder member of the group, then the bowl is circulated among the people while the music is playing in the black background. When everyone has been served and the narrative is complete, a blessing is pronounced and those in attendance collectively eat in silence while reflecting on the period. Following this a song corresponding to the period is sung collectively. Then the recitation for Period Two is taken up and the ritual continues in like manner until all five periods have been covered. All of this if possible, should be done by candlelight or in a semi-circle around a fireplace. A small reading lamp being provided for the Ritual leaders. When the whole ceremony is complete there is general praise and rejoicing, words of wisdom from the Elders who are present, and a prayer of

benediction. In the case where such has been adequately prepared, a general feast is held which includes eating, singing and dancing and the sheer pleasure of being in one another's presence.

Umoja Karamu is a time for the reaffirmation of our love and commitment to one another and the Black Liberation struggle in general, a time for the family to get together and share good thoughts and good feelings. As pertaining to the reading of the narratives we have found it most effective and inspiring to have those persons who are held in high regard in the Black Community or different members of the congregation or family to read or recite each of the descriptive essays. One or more persons can be assigned to deliver the accounts of each of the Five Periods.

The foregoing notes on the celebration of Umoja Karamu are offered in the way of suggestion. The ritual can be modified to meet the needs of the particular Afrikan community in which it is being observed. Of course we strongly admonish that each family, community or institution be careful and ever mindful to KEEP THE BASIC PRINCIPLES AND PURPOSES OF THE CEREMONY IN TACT, so as to avoid its degeneration and co-optation by unprincipled persons who would seize upon it as an opportunity just to have another party, and to safe-guard it against the co-optation of the European race. The celebration of Umoja Karamu though culminating in a joyful jubilee is in essence a very serious ritual "A thing of relevant beauty for a struggling Black Nation".⁴⁴

GETTING READY FOR THE FEAST

In making ready for the feast, each member of the family, who is able, should prepare a dish. In the case of a collective gathering each family represented at that gathering should bring food or drink which has been carefully prepared for this occasion.

PORK is not eaten at the feast because it has been found by New Afrikan nutritional scientists to be very detrimental to your health. It is also clearly understood by thoughtful Black People who truly love themselves, that swine flesh is a "slave food". Indulgence in the practice of eating PORK is a carry over from the "slavery horror" therefore it is oppressive to both mind and body.

The collective sharing of food is miraculous in that it demonstrates the exhaustless abundant supply of the universe. Seeing all the different dishes spread out on a brightly decorated Umoja Karamu table is a wonderful sight to behold. In most cases no one Black Person or family could afford such a fare, but through the collective applica-

tion of the principle of Ujamaa, that is cooperative economics and sharing, an elaborate banquet is provided in the simple yet elegant spirit of the Black Experience.

As regards to the ritual section of the feast, wooden bowls or paper plates and napkins should be provided each participant to retain the portions of food while the narrative of each period is being recited. Earthenware or paper cups are provided to retain the juice. A separate table from that of the spread laid out for the general feast should be set aside with the five foods arranged in a semi-circle fashion and a bowl of water and clean towel for the use of the person or persons administering the sacrament. This arrangement should be covered with a clean linen tablecloth (preferably light blue) that drapes about half-length of the table and overlaid with a red, black and green flag or a colorful piece of Afrikan print material. The ritual foods table should remain in this fashion until the moment when the ritual begins, at which time the liberation flag or Afrikan print and the blue linen cloth should be removed, neatly folded and placed on or near the sacrament table. Though in most cases the ceremonial dishes have already been placed in larger bowls for dissemination among the people, the basin of water and clean towel should still be there and the person or persons serving should rinse their hands therein and dry them on the towels in the presence of all the people. This gesture symbolizes the sacredness, cleanliness and careful attention which has been given to the preparations.

As previously stated whenever possible the ritual part of the feast should be observed by candlelight. This enhances the atmosphere and reinforces our concept of oneness with the indestructible Power of Blackness which premeates the cosmos. The burning of fragrant incense also serves to lift the spirits and delight the senses. In ancient times when Black People were building mighty golden kingdoms and high civilizations, the aromatic smoke rising from the altars of burning incense was seen everywhere as a symbol of the prayers and petitions of the people ascending before the throne of God. It was a common belief among the Ancestors that the atoms and molecules from the smoke of the burning incense blended with the prayers and devotions of the people in perfect oneness with the total universe as a sweet savor before the Lord of Creation.

Most important in preparing for Umoja Karamu is the state of mind and spirit of those who plan to participate. Bring with you to the celebration a heart full of faith, hope and love for the Black Community. Feast your mind upon the thought that we someday "as

a people will enter the promised land." And although many of those who have struggled and suffered over the centuries may not get there with us in the flesh, surely they are and will be there with us in the spirit.

You cannot stop an idea whose time has come. The hand of destiny has dipped its pen into the wellsprings of life and written upon the pages of history a record for all the world to see; a struggling people who once gave to the world the source of all its arts, sciences and religions, a sun-kissed people who built many civilizations of which the half has never been told, emerging like a lost continent out of the mighty sea, shedding the shackles of bondage and stretching forth their hands unto God in a victorious jubilation of the knowledge, that they are going to establish a greater and more humane society than man has ever before known. This ultimately is the noble purpose and intention of the celebration of Umoja Karamu, A Ritual For The Black Family.

It is our hope that many Black Families will be persuaded to institute this ritual as a meaningful alternative to the American traditional Thanksgiving Day celebration. As a people we must reappropriate the same vigor and energy formally used at this time of year for that alien commemoration, and apply it to a unified spiritual gathering of the Black Family, community, nation, race, Umoja Karamu. Yes, my brothers and sisters it is the prayer of many New Afrikans that this ritual will be instituted in every Black Home, temple, mosque, church and shrine all across this land and throughout the Afrikan world.

The celebration of Umoja Karamu also serves as somewhat of a prelude to the joyous seven day festival of Kwanzaa which will be discussed in Chapter Seven.

Note: Some Black Families, while not celebrating the American holiday, Thanksgiving will take advantage of the fact that it is the day that many folks have off from work and will hold a family gathering. This is not a wholesome thing to do because while they are not consciously observing Thanksgiving Day, the children do not know this and subconsciously they might be tuned into the "Celebration of Horrors" because most times the traditional American turkey feast is served at these gatherings.

*For information as to how to obtain the five narratives used in the Umoja Karamu Ritual write the publishers.



Chapter Six

CHRISTMAS: THE MERRY MESS

INTRODUCTION

In the spirit of Black Unity and love and with all due respect to my race I submit that it is absolutely amazing how so many of my people can gullibly accept something simply because it exists. Unfortunately a large segment of Black People will embrace and put their energy into a thing, without ever really analyzing the impact, for better or for worse, it may have upon them and their posterity for generations to come. This is the case with Afrikan People and European holidays, especially the most European of all holidays, Christmas.

There are even those among us who will look upon you as though you have the plague when you inform them you do not indulge in the celebration of the European fantasy commonly called Christmas. This attitude on the part of some Blacks exhibits their ignorance and lack of a understanding of world history, without which one cannot understand the present or the future.

The main purpose of this chapter is to appeal to the common-sense and superior intelligence which lays dormant in so many of us, by introducing some very basic historical and cultural facts about Christmas. Because of the production limitations on the size of Book I, we are unable to give a full treatment of this subject in this chapter; however, we will devote more time and space to the study of Christmas, its origins and the deep dark secrets behind its true significance in Book IV of this series under the heading, "*Xmas Madness: An In Depth Study Of The Christmas Fantasy*." Nevertheless, as you study the present chapter you will find the information of the origins and purposes of Christmas as set forth here, reveal that the celebration and significance of this European holiday is indeed foreign to the very nature of Afrikan people. As the facts unfold it will become clear to you that Christmas is not a part of us as a people, for it is certainly not a real part of our history.

The question may arise as to why we refer to Christmas as the most European of all holidays? The answer is in two parts, firstly, the practice of Christmas observance is the essence of ancient customs and beliefs of the Greeks, Romans, Celts, Teutons, Nordics,

Germans, Slavs, and other come-lately-European-peoples. Although some vague remnants of Afrikan and Asian customs are still remotely present in its celebration and despite the claim of its exponents that Christmas is the birthday of Jesus Christ (which we shall shortly see that it is not), this celebration is a direct extension of European customs and practices (many of which are shockingly eerie and disgusting as well) which took place during the coldest and darkest part of the year. Secondly, Christmas supports the existing economic power of Euro-America and other European countries. What it does is bring up the slack in the gross national product at the end of the year. Any and everything is put on the market for the consumer to buy. Statistically, Black People are 99 percent consumer, that is we produce less than 1 percent of the goods in this country, in the world as a matter of fact. This means, in essence, that as a people we help keep the economy of the United States of America and the western world in motion.

In 1978, as a race, we spent over 70 billion dollars in America alone, and that's not taking into account the expenditures and transactions that could not be statistically recorded, which would probably push the figure to over 100 billion dollars. Where did all that money go? Why do we not see the benefits of same in our communities? Why are we still in the impotent position of seeking from others, that which we should be providing for ourselves? It is truly fantastic when you consider the fact that we have very little control over the tens of billions of dollars that come and go out of Black settlements each year. Why is this? The answers to these questions are too involved to be discussed here, but needless to say one of the key factors of our role as "vehicles of purchase" is the enormous amount of money Black People spend on Christmas each year.

Not only do you have a tendency to buy the most expensive gifts, but feel you are compelled to do so. Madison Avenue has so thoroughly taken over your mind that you fear the scorn and disapproval of your friends and loved ones if you don't spend that money on Christmas. This is why we refer to Christmas as the "Merry Mess", because it is one of those European instruments of mind torture that gets you in a mess and keeps you there.

Again, the main purpose of the information in this chapter is to help you liberate yourself from this madness which has imprisoned you and keeps you groveling at the feet of your natural enemy.

IN REALITY, WHAT IS CHRISTMAS?

The term Christmas comes from the old English "Criste Maesse,"

which is supposed to mean literally, the celebration of the birthday of Christ, whom a correct study of history clearly reveals to be a Black Messiah. This designation for Christmas was first used in the 11th Century of the Christian Era. It is important for us to keep this fact in mind because many believe that on the day Jesus was born, his mother looked at his father and said, "Let's celebrate Christmas", when in actuality the word Christmas did not come on the scene until some ten centuries, that is, over 1,000 years after the birth of Jesus. Another definition of Christmas which many of us declare and sing so joyfully, is the French word Noel. This word in turn, is derived from the latin "Natalis" meaning birth, from this we get the modern day expression "Nativity", which at the mere mention of throws many people into a state of mysticism and adoration as they start hearing angelic choirs singing *O' Come All Ye Faithful* and *The First Noel* when in reality the word simply means birth, a phenomenon quite common to the human experience. We mention this here, because we understand the importance of stripping away the mysticism that has kept us as a people so enthralled to this the most European of all holidays.

Next, we come to a German word "Weihnacht" meaning Holy Night. Another German terminology used in reference to the Christmas season is Kris Kringle denoting "birth of the Christ child." Kris Kringle is generally portrayed as a jolly fat elf with a long white beard, donning a red suit, who transports himself through the air in a sled pulled by reindeer. Now wouldn't you say this is a fair indication that the creator of this fantasy really intended to mess with people's minds? For it behooves me as to how a jolly fat elf flying all over Europe in a sled drawn by reindeer and the Christ child who is said to have been born in a manger and grew up in Palestine to become a great prophet among his people can be one and the same.

Then, there is the Italian "Il Natale" meaning, the birth and "La Navidad," a Spanish terminology also meaning the birth. Before England became a nation, the Anglo-Saxons who dwelt in the land used the word 'geol' from which comes the word yule or "Yuletide Season" to signify the feast of the winter solstice, a celebration held in honor of the sun as it starts its journey back towards the earth. The commemoration of the winter solstice was usually observed in Europe around December 22. Long before Joseph and Mary met and Jesus was born, the phrase "Dies Natalis Solis Invicti" was used in ancient Rome to signify the birthday of the unconquered son. Other locution used by the Romans was Saturnalia, a Bacchanalian feast to

their god of the harvest, Saturn. The word Bacchanalian as used here denotes how the Romans would get down and wallow in the depths as they partied to a frenzy and staged orgies doing whatever or whoever came to mind. We will lend more discussion to the subject of Saturnalia later on in this chapter.

Note how all the preceding information definitions are from European countries and related to European culture. There is nothing Afrikan about them, therefore, they have nothing to do with you and your well being, for Europe is not your ancestral homeland, the tropical land of Afrika is. Yet, every year during this season, many Black People as though in a hypnotic trance find themselves moving feverishly in preparation for Christmas Day, which as you say "Only comes once a year," I say it's a good thing it doesn't come more often than that for if it did, Black People would be in even worse shape than we are now, which in many cases is somewhat similar to a dependent bird in a cage who thinks that his restricted quarters is the sum total of all there is to the world.

CONTROVERSY OVER THE BIRTHDAY OF JESUS CHRIST

Now let us deal with the birth of Jesus Christ which, according to the Europeans, is supposed to have taken place on December 25th. First of all, the date December 25 was commemorated in the ancient world long before Jesus was born, as the birthdate of Horus in Egypt, on the continent of Afrika. Horus, one of the many Ethiopian manifestations of the sun, was the halo (sun disc) wearing son of Isis and Osiris, born some 4,000 or more years ago — at least 2,000 years before the New Testament Christ. In those days, December 25 was also observed as the birthday of Tammuz the Babylonian god of love and the nativity of Mithra a Persian sun diety also depicted with a brilliant halo of light around his head; the sacred icon of the Ethiopian sun disc. Again, Dionysus (the Roman Bacchus), a Greek adaptation of a Afro-Asian savior god commonly associated with the vine, the vineyard and wine, was born December 25. The Greco-Romanized version of Dionysus eventually became a homosexual god of the Europeans whom they delighted in worshipping through a ceremony which consisted of the men coming together, getting sloppy drunk, stripping themselves and each other naked and engaging in the filthy practice of same gender copulation. When the reprobate ritual was over the men would go home and beat up their wives.⁴⁵ During the imperial Roman period, December 25 was cele-

brated as the birthday of an agricultural god named Saturn.

All of the above mentioned gods had a tradition of having died and been resurrected. So the concept of a savior dying and coming back to life again was not unknown to the ancient world, nor did it originate with the coming of European Christianity. Many of today's arrogant and self-righteous so-called Christians who think that all the world should believe in their savior god would do well to take note of this historical fact. Through an intelligent analysis of history, we find that these resurrected saviors were simply an expression of man's hope for a life after death. In the case of Jesus ben Joseph (commonly referred to as Jesus Christ) who was historically the popularly elected King of the oppressed Black Nation of Israel, it was an expression of the renewed hope of his people, that even after his assassination the victorious outcome of their struggle for independence would be achieved. This subject will be studied in detail in a forthcoming work by this author entitled "*Black Historical Facts On The Life Of Jesus.*"

December 25, as the birthdate of Jesus Christ, was not adopted until 325 C.E. (Christian Era/A.D.), at the Nicaean Council. In an effort to harmonize and systematize the complex and diverse Christian dogma which existed at that time, a council of three hundred and eighteen bishops met in the city of Nicaea, in the kingdom of Bithynia (today's Turkey) at the mandate of the Roman Emperor Constantine. The date accepted by the majority of the European bishops assembled was not finalized until the publishing of the Philocalian Calendar by the Roman Catholic Church in 354 C.E. Note how this date was set some three hundred and twenty-five years after the birth of Jesus Christ was supposed to have taken place. Observation on the part of the European Christian church that other rival religions celebrated the birthday of their savior gods, was the motivating factor behind this action, so the European Christian decided to set aside a day to commemorate the birth of the Europeanized Jesus.

It is important that we pause here and make very clear what we mean when we refer to the Europeanized Jesus. In this designation, we are talking about something or someone that is distinctly different from the original Messiah, Jesus ben Joseph, the King of the Jews. One is a myth and the other a historical figure. By most historical indications, Jesus the Afro-Israelite did live, he was an historical reality who fought for the liberation of his people and was crucified (lynched) on a cross according to the Roman form of punishment used to eliminate the freedom fighters of that day. This historical

Jesus was as Black as midnight and dedicated to the cause of independence. On the other hand, you have the mythological Jesus a co-opted bleached out version of the original, with blond hair, blue eyes, genteel and effeminate. As the European came more in contact with the rest of the world they found themselves surrounded by a sea of color and most of these sun-kissed people were guided by some spiritual expression. The European finding himself devoid of this spirituality and with the help of some unprincipled brothers, like the Apostle Paul, set out to counterfeit the original religion of Jesus the Black Messiah. This subject, too, will be further expanded upon in the forthcoming work entitled "*Black Historical Facts on the Life Of Jesus.*"

For many years there was much controversy over the exact date upon which Christmas should be celebrated. The Eastern church at Constantinople, the capital of the Byzantine empire, celebrated the birth of Jesus, the visit of the wise men, and the baptism of Jesus on January 6, which is referred to in the Western church as the Feast of the Epiphany (manifestation). This date is observed by the Eastern Orthodox Church even to this day. Some of the other dates that were celebrated throughout the three hundred or so years before the finalization of December 25 were January 8, February 2, March 25 or 29, April 19, May 20, September 29, November 17 and different dates in the month of August. In other words, they didn't know what day Jesus was born. European bishops got together and said, "look, all this confusion about the birthday of Jesus is going to be stopped. This is the day we have chosen and we have the armies of Constantine to enforce it." So the Roman Catholic Church finally decided December 25 would be the best date since some Europeans were already celebrating Saturnalia on that date. By the end of the 4th Century C.E. the Christian world, with the exception of the Eastern churches and possibly the Coptic Church of Ethiopia, was celebrating Christmas on December 25. In the Story of Civilization, Will Durant writes.

"Paganism survived in the moral sense as a joyous indulgence of natural appetites; as a religion it remained only in the form of ancient rites and customs condoned or accepted and transformed by an often indulgent church. An intimate and trustful worship of saints replaced the cults of the pagan gods, and satisfied the congenial polytheism of simple or poetic minds. Statues of Isis and Horus were renamed Mary and Jesus; the Roman Lupercalia and the Feast of the Purification of Isis became the Feast of the Nativity; the Saturnalia were replaced by Christmas celebration . . ." ⁴⁶

To Protestant and Catholic Europeans, anything outside of Chris-

tianity is considered to be Pagan, this is to say unacceptable as a mode of spiritual expression. This sheer arrogance on the part of the European is unjustified, for they transmuted the ancient rites and customs of other peoples, placed their Europeanized labels on them and applied same to suit their purposes. The reverence which people of color have for all living things is and has been from time immemorial typified in venerated celebrations and worship services. The basic doctrine of the most ancient theologies states, that the creative power of Divine Intelligence is present everywhere and manifests its dynamics in all forms of nature. All things are seen as a revelation and extension of the total Creative Source, variously referred to as the One, the Om, the Unmoved Mover, Olarun, Juju, Yahweh, Allah, and a myriad of other titles used to denote the unity of the Incomprehensible Cosmos. The European Christian, in particular the Roman Catholic Church, claims to be opposed to this form of worship yet they coopted it and carried it over into the adoration of their saints, kissing statues, kissing the Pope's ring, kissing this and kissing that, which became a mechanism in the hands of the religio-political state powers used to control the ignorant and poverty stricken masses.

Realizing that the perverted forms of the ancient rites practiced by the simple minded Europeans during their Feast of the Winter Solstice could not be stopped and recognizing Zoroastrianism as its chief contender for the religious devotions of the people, the Roman Catholic Church decided to solemnize December 25 as the birthday of the Europeanized Christ. In fact, what the European ecclesiastical institutions did was absorb everything happening around them and change the name, thereby modifying the cultural significance of the original rites and customs.

SATURNALIA

The Roman festival of Saturnalia was celebrated December 17 through December 23. Later in Roman history it was extended until December 24-25, December 25 being observed as the birthdate of Saturn by his devotees and Mithra by the followers of Zoroastrianism. Essentially Saturnalia was the feast of the winter solstice when the days begin to lengthen and the sun starts its journey back towards the earth (around December 22.) This celebration was especially significant to Europeans because of the harsh and cold climate in most of their countries which left the land barren and non-productive. In a place where there was little summer it can be readily seen how this

festival would have such great importance. On the second day of the Bacchanalian celebration of Saturnalia young pigs were offered on the altar and blood pudding was made. This disgusting dish was a prime delicacy of the European, a people who once painted themselves blue (this is where the term blue blood comes from) and ran

naked from cave to cave, busting each other in the head with clubs and engaging in combat over a piece of raw meat. When Africans were building the pyramids and wooing their ebony queens with incense and love poems, many Europeans were making overtures to their women by grunting Ugh!, smacking them upside their heads with a club and dragging them off by the hair to copulate. This is why rape is such a sensationalized phenomenon in European culture today.

During the six day festival of Saturnalia, slaves were temporarily freed to attend the festival. It is said that during this season, the slave holder would grant the slave any request except his freedom. Also during this period, the roles were supposedly reversed and the slave vicariously walked in the shoes of the master, who would serve him his breakfast in bed and many other amenities which custom obliged, but when the festival was over a slave in the Roman empire was still a slave. The Saturnalia which later became known as Christmas was one time referred to in Europe as the "Festival of Fools."

SATURNALIA AKA XMAS AND ITS HISTORICAL DEVELOPMENT IN EUROPE

"At Christmas time many towns and chateaus appointed a Lord of Misrule to organize pastimes and spectacles for the populace. Mummers in masks and beards and jolly garb went about performing street plays or pranks, or singing Christmas carols; houses and churches were decked with holly, ivy, 'and whatsoever the season afforded to be green'.⁴⁷

Picture this scene, if you will, the Festival of Fools led by the Lord of Misrule with pale skinned people wrapped in layers of swaddling rags and animal skins, aping up and down the snowy streets gorging themselves on blood pudding while threads of blood rare meat caked their teeth and hung out of the sides of their mouths, as the stench of thousands who hadn't taken baths for months or even years filled the air. This, from what we can garner of the present data available to us, is a true historical portrait, it is a part of the European heritage, which in turn is part and parcel of the heritage of Christmas.

During the Protestant Reformation Christmas celebrations were

subdued then finally banned and forbidden in England during the administration of Oliver Cromwell and the Puritans, 1642-1652. The Puritan prohibition was carried over to the New England colonies by the so-called Pilgrims and though observed by the Netherland colonies, it was not until the 19th century, about 1856, when German and Irish immigrants came to the United States that enthusiasm for the Christmas feast began to spread throughout America. At this time all objections were swept aside and the old European traditions revived among the Protestants as well as the Catholics. Each European ethnic group retained specific customs of their ancestral lands and added it to the Christmas smelting pot, which essentially makes the celebration of Christmas a Pan-European holiday.

So I ask you Black People, what are you celebrating when you celebrate Christmas? Some say they are doing this for the children because it makes them so happy. Then let us put to you another question, is this what you want your children to be cultivated on, a glorification of the images of European culture while neglecting your own? And you wonder why many Black Youths are confused today? Take a good look at what has been done, what you have given your children to mentally feed upon is at best a carbon copy of a white fantasy which supports capitalist exploitation and keeps Black People under the bondage of Euro-American economic pressures. This is one of the legacies of ignorance which can only serve to perpetuate the continued mental, spiritual and oft-times physical degradation of our youth. Some defend Christmas on the basis that it is a time for cheer, peace, goodwill and the giving of gifts to friends and loved ones. Consider this question, are you so shallow minded that you need Madison Avenue to tell you when to love, enjoy and give gifts to your loved ones and friends? Would it not be far more intelligent to manifest these acts on holidays that are relevant to your cultural experience, celebrations which project the values that are necessary for the survival of you, your family, your Black Nation and race? We respectfully suggest that you take a good look at the New Afrikan seven day celebration of Kwanzaa which will be discussed in the next chapter.

ANATOMY OF THE CULTURAL SIGNIFICANCE OF CHRISTMAS SYMBOLS

The Xmas Tree:

Perhaps the most noted of the yuletide symbols is the Christmas tree which dates back to the time when Romans decorated trees

sacred to Bacchus, the Greek Dionysus, by hanging masks and fertility symbols on them. As concerning Europeans and their chronic fertility crisis, Dr. Francis Welsing cites their "numerical inadequacies" in *"THE CRESS THEORY OF COLOR CONFRONTATION"*. In this brilliant paper she discusses white people's lack of profundity in the natural process of procreation as opposed to that of the Afrikan and Asian, in other words white people's inability to have babies as frequently as people of color can. Furthermore, vegetation was so sparse in relationship to the total population of Europe, that they generally decorated their houses with anything green they could find, in fact in some places they literally worshipped trees, especially the evergreen. Whites were amazed that anything in Europe could stay green year round as did the evergreen tree, so they made it sacred to Freya the German goddess of love from which is derived the name of the day of the week known as Friday.

Today, Black Folks sure love Friday for many it is payday and for countless others it is the time when the weekend party starts and all the time that you are singing and dancing you are not even aware that you are in fact discoing to a German goddess of love, who, by the way, was depicted as an hermaphrodite (part male, part female). Now ask yourself is this a true part of your culture? Are you German? The obvious answer to a sane person would be certainly not. Then what madness is driving you to dance to the German hermaphrodite diety of love? Truly it is the madness of a slave mentality and a lack of the knowledge of self for historically speaking, the Germans nor their goddess has ever shown much love for you.

The legend of St. Boniface's Christmas tree:

According to this legend, the first Christmas tree appeared in Germany around 716 C.E. after an English missionary named Winfred, later dubbed St. Boniface, stopped some Germans from sacrificing their young prince to an oak tree. In those days the Germans and Scandinavians considered the oak to be sacred to their War god Odin or Woden, from which the Americans derived the day of the week called Wednesday. As a sign of the divine approval of Winfred's intervention the tale goes on to state that an evergreen miraculously sprung up out of the ground and the Germans who at one time were resolved to offer up their prince now turned to decorating the tree. We cite this story to make clear the fact there were no Christmas trees as such, when Jesus was born. Many have been so psyched out by the Christmas fantasy that they envisioned the moment the Christ

child was born, a fir tree sprung up out of the ground trimmed with angel hair, tinsel, balls, candy canes, flickering lights and a star or angel on top, as the town folks of Bethlehem sang Jingle Bells. No it didn't happen that way at all. The recognition of the evergreen as a symbol of Christmas did not come about until the 17th Century and was not widely accepted until about the middle of the 19th Century, indeed a long time after the supposed fact.

Later in German history around the 1500's another legend arose that Martin Luther, the leader of the Protestant Reformation started the custom of decorating Christmas trees. According to this legend, Luther placed lighted candles on a fir tree in an attempt to explain to his family how the beautiful night sky affected him. The Christmas tree was imported to England from Germany largely through the influence of Prince Albert, Queen Victoria's husband, where it replaced the oak sacred to Odin.

Mistletoe-The Golden Bough:

Mistletoe, a parasitic plant with pale green leaves and bright yellow berries, was known among certain ancient peoples as the golden bough. Possession of this golden bough was believed by many to provide aphrodisiac and other magical powers. To the Druids, members of a secret society of ancient Europe who divined by stabbing their victims and deciphering according to which way the blood would spurt, the mistletoe was very sacred.⁴⁸ The blood letting Druids trimmed their huts and caves with the golden bough during the celebration of a 25th of December festival at which time they lighted great fires on the tops of the hills to announce the birthday of the god Sol. This was the moment when after the winter solstice he is said to have begun to increase and gradually to ascend.

The humble mistletoe plant in Scandinavian mythology is depicted as growing on the sacred oak of Odin, attended by a priest who referred to himself as King of the Woods, the personification of Jupiter, the Roman sky god. "Each candidate for the office of King of the Woods had to pluck a sprig of the golden bough from the higher branches of the sacred oak and then engage the incumbent priest in mortal combat."⁴⁹ This legend of the King of the Woods, a priest who stalked the oak grove in sinister gloom, his sword drawn menacing those whom he suspected of coveting his exalted post, describes him as the "priest who slew the slayer and shall himself be slain." What a fitting portrayal of the Norsemen's main characteristic trait. This contemptuous motley of creatures from the far recesses of the north were so pre-occupied with the violence of their brutish pas-

sions, they referred to their blessed abode after death as Valhalla the place where warriors fought one another all day long after which their wounds would be miraculously healed at night as they banqueted in preparation for another day's battle. This was the Norsemen's idea of heaven.

It is said in Danish folklore that the most beloved of their dieties Balder, the god of spring was slain by a sprig of mistletoe hurled at him by his blind brother, Hoder, who was inspired by Loki the deamon and here you are today running around grabbing sisters and kissing them under the mistletoe. The next time you are tempted to do this ask yourself what kind of sense does it make? Are you allowing yourself to be fooled into thinking that you need to get your woman under the symbol of a Scandinavian god to kiss her during the so-called Christmas season? Think about that.

The Yule Log:

The yule log was burned by Norsemen in adoration to their thunder god Thor (Thursday), whom they said rode across the sky in a chariot drawn by two goats. The traditional burning of the yule log was also commemorated in more remote times in celebration of the event when the Afrikan taught the European how to warm his cave. Another example of the European subconscious recollection of the Afrikan and fire is set forth in the legend of Sir Lancelot and the fire spitting dragon.

During what is referred to by some scholars as prehistoric times, Afrikans designated as Grimaldi went into Europe and subdued the ignorant tribes that dwelled there carrying with them as they went torches of fire, from before which the ignorant troglodyte fled in terror. Upon the standard borne by the conquering Afrikans was the sign of the dragon, thousands of years later after this particular group of Afrikans had left Europe the remnants of this event still tormented the European psyche. The fixation was so intense that somewhere between the 6th and 8th Centuries C.E. legend has it that King Arthur and his knights of the round table were still going in search of a fire spitting dragon, but in actuality they were going in search of the Afrikan who had just recently burned them again when the Moors invaded and conquered parts of Europe under the leadership of Gebal Tarik in 711 C.E.

Christmas Lights:

Lights were extremely valuable in ancient Europe because of its inclimate and foggy weather. Every since the post ice age Europe has

been known for its cold and dreary climate, in ancient times, it was considered by most of the earth's inhabitants as a most undesirable place to live. Over the millenia, these harsh conditions gradually subsided in the southern portions of the continent until by the time of the Grimaldi invasions (called the Mesolithic Age) it was somewhat inhabitable. During the age of the Afrikan circumnavigation of the world it was a long time before they ventured to go into Europe again. Often as the ships manned by ebony crews sailed along the Mediterranean Sea, through the gloomy fog and mist off the coast of Europe they could hear the eerie moanings, strange groanings and barking sounds of its inhabitants. In antiquity the continent of Europe was considered by many people of color to be a bottomless pit filled with unimaginable horrors, a forbidden land inhabited by hellish demons.⁵⁰ Some have even said that the word Europe means "you're roped in."

Another significant fact which deals with the importance of lights to the European experience took place during the Puritan prohibition of the celebration of Christmas, at which time the common folks would put lighted candles in the windows to let the Catholic priests know that the yuletide was being celebrated in that home.

The Chimney:

Unfortunately, many Black People who seem to be firmly committed to Euro-American culture are still teaching their children to look for Santa Claus to come down the chimney, when in reality most Black Folks don't even own a chimney. The custom of looking for a fairy to come down the chimney is rooted in the Norse's belief that the goddess Hartha entered their crude huts through the chimney, for at that time they had no windows. An Italian tale speaks of one LaBefana, an old witch who descended the chimney with gifts. In one hand, she carried a bell, which she rang to announce her arrival, in the other hand she held a switch or a piece of coal which she used to hit naughty children.

Santa Claus:

The designation Santa Claus comes from "Sinter Klaas" the Dutch name for St. Nicholas (referred to by some thinking people as St. Capitalist), a 4th Century bishop of Asia Minor who became the Russian patron saint of children, bankers, pawn brokers and thieves.

The origins of the Santa Claus hoax goes back to the time when in many northern European countries ghosts, witches, trolls, vampires and other demonic creatures were thought to stir abroad on Christ-

mas Eve. It was on this night that Satan or Santa, the demon/saint (for there was little differentiation between saints and demons in Europe at the time) riding on a jackass or a goat would lead the demons in a merry rivalry as he shared with them the intoxicating substance from his wassahl bowl.⁵¹

According to German mythology Santa/Satan first appeared as a hairy imp named Pelz Nichol. In Holland and other European countries the original "old Nick" another terminology for "the devil" was depicted as a very stern person who rode across the frozen wastes on the satan's goat and left a whip instead of toys for naughty children.⁵² With the coming of European Christianity to the north the demon/saint "old Nick" evolved into St. Nicholas a bishop of Myra in Turkey, who lived sometime around 300 C.E. he is said to have transported himself on a grey horse or white jackass, an ancient Egyptian symbol of Typhon, the devil.

Tradition says that St. Nicholas restored to life three slain children who had been hacked to pieces and stored in brine by a wicked innkeeper. He is also reportedly to have saved three young maidens from being sold into slavery as prostitutes by their father, through secretly providing three bags of gold for their marriage dowries. Thus, the three balled or three belled emblem of pawnbrokers became one of St. Nicholas' sacred symbols. This dubious 4th Century bishop of Myra eventually became the patron saint of Russia. He was also designated the patron of children, pawnbrokers and thieves. As a matter of fact during the middle ages in Europe thieves were called "clerks of St. Nicholas."

In reference to St. Nicholas and his criminal affiliations the Ansaru Allah Community News states:

"He is really the patron saint of thieves and gangsters, who were tagged the "Knights of St. Nicholas." He is the patron saint of the pawnbrokers and their emblem is traced to him. Pirates emblazoned his likeness on their flags. Other wards of St. Nicholas are spinsters, sailors, etc."⁵³

St. Nicholas' increased prominence in Western Europe was a result of Italian merchants who were reputed to have stolen his bones from Myra and brought them to Bari, on the southeastern coast of Italy, May 9, 1807. The celebration of St. Nicholas' festival which took place December 6, the supposed date of his death was banned by Henry VIII when he founded the Church of England. Later in English history the festival was resumed when Queen Victoria married the German Prince Albert at which time St. Nicholas became Father Christmas. After the Protestant Reformation St. Nicholas was re-

placed by the Christ child called Christ Kindl or Christ Kindli in parts of Germany and Switzerland. From this name came the character Kris Kringle, the "jolly old elf" figure who brings gifts at Christmas time sometimes accompanied by Pelz Nichol.

According to this particular tradition Pelz Nichol sometimes called Jan was a little Black elf who Santa Claus appointed the traditional H.N.I.C. to keep the elves in the factory busy making things. From this story we can see that St. Nicholas was indeed a cold blooded capitalist. You never hear of the elves in the shop getting any compensation or fringe benefits for their work. In fact St. Nicholas hardly ever went into the shop, the brother was in there taking care of the business.⁵⁴ The legend says that St. Nicholas gave the toys and gifts away free, well if this be the case, how come people are still paying money for them every year?

In 1822, Clement C. Moore, an American minister and poet, first described Santa's fur-trimmed suit and his sleigh pulled by reindeers. The description appears in Moore's famous poem called "*T'was the Night Before Christmas*." This poem firmly established Santa Claus on the American scene. The idea of his sled being drawn by eight reindeer comes from the Norse legend of Odin's white horse Sleipnir, who had eight legs and was according to this tale the fastest horse in the world. All in all the concept of the modern Santa Claus is a symbol of the poverty and selfishness of Europeans who only shared their gifts with one another once a year at Christmas. In sharp contrast to this is the traditional system of Afrikan Ujamaa which encourages sharing with one's neighbor on a day-to-day basis. How ridiculous is the idea of sharing things once a year when people have need of things every day.

One of the traumas of the Santa Claus myth is the fantasy that people tell their children about him. Imagine after you have worked hard to buy toys and gifts for your children, then turn around and lie to them by giving the credit to some big fat white man named Santa Claus. When the children reach the age where they begin to question this madness, you wring your hands in frustration trying to figure out how you are going to tell them there is no Santa Claus. Do you know what you are doing when you do this? Do you? You are running a risk of planting deep within the child's subconscious mind, the seeds of distrust for you as a parent. And for what? To what purpose? Don't you know that at the very same time you are unwrapping the gifts on Christmas morning, greedy white capitalists are at home setting around the tables with their families and counting your

money. The next time you are tempted to go sneaking around on Christmas Eve after the children are asleep, stop and ask yourself why am I doing this? What is the meaning of this insanity? Even though like the rest of us you have been brainwashed by the economic powers that be, you are still supposed to be an intelligent accountable adult. So shake yourself of this foolishness and put aside these childish things. It is not too late for you, there is a better way.

CHRISTMAS AND BLACK FOLKS

I think we have clearly established in the foregoing study that Christmas is not a part of our history. It is European, we are Afrikan and the two cultures in spite of what some folks may romanticize are essentially and diametrically opposed to one another. For Black People to continue to celebrate Christmas, is to confine ourselves to perpetual mental enslavement which in some cases can fester into a total destruction of the capacity to reason.

For example, some of the most tragic experiences I have ever encountered have been divulged while talking with some unfortunate brothers in prison who had been engaged in the robbing of something or someone in order to get money for Christmas. As I sat there listening to these brothers, I could not help but think that the most important thing he could have given his family was himself. I understand all too well the dynamics of the conditioning forces which can lead a man to this. So, I appeal to you Black Mothers, Black Wives, Black Sisters and Black Sons and Daughters to determine within yourselves that you will not allow yourself to be used as an instrument to bring your man to this point of frustration. Is it not good enough to have a strong Black Man who is working as hard as he can in this ungodly system to take care of his family? Does he have to really put himself out there on the limb to buy you some Christmas? Such a man should be all the Christmas you need, and you and the children should be all the Christmas he needs. Surely you must come to understand that the most precious gift of all is to have your family structure in tact, as each of you continue to grow and develop towards a more wholesome lifestyle.

Many single brothers have been known to break off with their women around Christmas time because they could not endure its economic burdens. We really need to think seriously about this and ask ourselves if it is really worth the trouble. I have seen sisters dragging brothers from store to store with an arm full of packages and I have discerned from the expression on the brothers face that he is frustrated by the whole affair and is just trying to go along with the

program to keep his woman and his family happy. Black Woman let me share with you an idea of how some Black Men feel about this. Recently I heard one brother complain that after he and his family had worked and struggled to stay together, "he had to go buy the white man's stuff because the white man had invaded his home, through radio and television advertisements. Christmas cards and other psyche techniques which had programmed his family by constantly reminding them there was only so many shopping days left until Christmas."

The last minute dash to the stores and the push and shove-tug of war involved in hysterical gift buying, turns Christmas cheer into a Christmas nightmare. The merry mess and disillusionment of Christmas is further intensified when you consider that on December 25, after the children have opened up all the presents, by mid-day disenchantment has set in and at least half of them have been cast aside in a broken heap. In an effort to escape the frustrations of this reality, the adults usually resort to the polliative and proverbial Christmas cheer and break out the bottle which in some families is later followed by the ritual of breaking the head, at this point the aversions of this "fool's paradise" really begin to come to light, the frustrations and disappointments do not mix well with the alcohol, and often during this imbibing ceremony somebody goes off and its usually the brother that put out all that money for those broken up gifts. As the brother continues to drink the liquor his guard is dropped and he begins to reflect on the harsh realities of his depraved economic condition which has just been further intensified by the fiasco of Christmas gift buying, then at the dismay of his family members, he starts to express the true inner feelings of his subconscious mind which are probably summed up in a statement such as "I really don't want no part of this +/&(†)." (censored)

Black People must come to understand that Christmas supports an economic power system which very seldom if ever works for our best interest. This inescapable fact brings us to another point of self-examination. Do you really have so much land, wealth and power that you must take it and give it to the European? Don't you have anything better to do with your resources than that? Will you continue to allow yourself to be commercially intimidated by the mass media into buying gifts at Christmas? Of course, there is nothing inherently evil about gift buying, but do you really need somebody to tell you when this should be done.

The story is told about a Jewish-European who engaged himself in a religious argument with a European-Christian, the Christian said to the Jew boy, "One thing I don't like about your people is that y'all don't believe in Jesus Christ," the Jew replied by saying, "Yes we do. Every year on December 25 my father comes home with big sacks of money, piles them up on the table, lifts his hands towards heaven and says Thank you Jesus." This anecdote is a perfect illustration of who really gets the joy out of Christmas. In actuality, Christmas does not celebrate the birthday of Jesus Christ but, rather, it applauds, romanticizes, and solidifies Pan-European economic domination and power in the world.

CHRISTMAS ON THE OLD PLANTATION

As regards Christmas and antebellum slavery, Mother Jenny Proctor, born a slave in Alabama in 1850, was eighty-seven years old when interviewed, but recalled: "Old master would kill a hog and give us a piece of pork. We thought that was something, and the way Christmas lasted was according to the big sweet-gum back log what the slaves would cut and put in the fireplace. When that burned out, the Christmas was over." 55

In a speech of 1882, Frederick Douglas relates his experiences as a slave during the Christmas season.

"The days between Christmas Day and New Year's were allowed the slaves as holidays. During these days all regular work was suspended, and there was nothing to do but keep fires and look after stock. We regarded this time as our own by the grace of our masters, and we, therefore, used it or abused it as we pleased. The holidays were variously spent. The sober, industrious ones employ themselves in manufacturing cornbrooms, mats, horse collars and baskets, and some of these were very well made. Another class spent their time in hunting opossums, coons, rabbits, and other game. But the majority spent the holidays in sports, ball-playing, wrestling, boxing, running, foot-races, dancing and drinking whiskey, and the latter mode was generally most agreeable to their masters. A slave who would work during the holidays was thought by his master undeserving of holidays. There was in this simple act of continued work an accusation against slaves, and a slave could not help thinking that if he made three dollars during the holidays he might make three hundred during the year. "Not to be drunk during the holidays was disgraceful."

We were induced to drink, I among the rest, and when the holidays were over we all staggered up from our filth and wallowing, took a long breath and went away to our various fields of work, feeling upon the whole, rather glad to go from that which our masters had artfully deceived us into the belief was freedom, back again to the arms of slavery. It was not what we had taken it to be, nor what it would have been, had it not been abused

by us. It was about as well to be a slave to master, as to be a slave to whiskey and rum. When the slave was drunk the slaveholder had no fear that he would escape to the North. It was the sober, thoughtful slave who was dangerous and needed the vigilance of his master to keep him a slave." 56

CONCLUSION

Finally, Christmas, historically, has no real religious significance except to the European world, as such it has no real meaning to us as A People for it does not culturally project us in a positive light. Therefore, its failure to meet this need means that it can only be working against our best interest. Understanding that there are still some immature members of our race who feel they couldn't live without Christmas, we appeal to them to stop the wild spending and acting so foolishly during the Christmas season and divest themselves of this mania. The supposed happiness obtained from the MERRY Mess is too brief to pay such a physical, mental, spiritual and economic price for.

Now we invite you to examine the next two chapters of this book which demonstrate and explore the historical roots and meaning of the Seven Black Holy Days of Kwanzaa, a holiday of freed Black People.



Chapter Seven

KWANZAA: SEVEN DAY FESTIVAL OF THE FIRST FRUITS

INTRODUCTION

In this chapter, we have endeavored to compile, edit, and expand on some of the collective thoughts and wisdom that has been expressed by many of our people, concerning Kwanzaa. This chapter represents a small portion of the voluminous material which has been written about Kwanzaa. It is the hope of the publishers that this offering will serve as a catalyst to help bring about the compilation of nearly, if not all, of the material that is now available, along with that which is yet to be created, into an organized body of knowledge that will serve unending generations of Black People to come.

Kwanzaa, the seven day festival, of the first fruits is the reestablishment of an Afrikan tradition, which expresses itself in many forms and at different times as the celebration of the harvesting of the first crops. In some parts of the Motherland it was celebrated for forty days and in other places two weeks, in some places for a month but in the majority of places on and around the continent it seems to have been celebrated seven days. It was a great harvest festival of the first fruits, today New Afrikans here in the western hemisphere call it Kwanzaa. The celebration of the first fruits was a time that projected the heroes of Afrikan people, a season which projected the beauty of our culture, it was a time when we celebrated the sheer enjoyment of the fact that we were alive and able to work together to harvest good crops that year, and build a great tribe or great nation, wherever we were. That's what the spirit of Kwanzaa meant to us then and that is what it means to us now.

Many centuries ago, even before there were centuries, Afrikan people lived in a divine glory. We were a people of immense strength and endless creativity, during this epoch, all of nature was to us a friend. Everywhere we looked, the trees, the birds, the grass, the waters, all were part of us. Through the voice of the Creator, the sages, and the priests, we learned that life would remain full through the practice of rituals, ceremonies, and prayers to keep our inner souls lively and united.

Even in our immense diversities of expression, we could see that

there was a universal Divine Force common to us all. We saw ourselves as the embodiment of our ancestors and recognized all of our good fortune to be the fruits of our labors. We reserved special holy days to acknowledge our origin and give thanks to the Creator for all of his blessings. On these special days, songs were sung, stories were told, and lessons were taught. These lessons taught the values and customs that sustain and nourish a people.

There is much music, dancing, ritual and sacrament, love and happiness in Afrikan ceremonies. The celebration of Kwanzaa is the essence of all these African ceremonies. Kwanzaa in some form, though possibly not known by that name until recently, existed centuries before the New Testament Christ was born, therefore, it is not an alternative to Christmas-which in fact has little or nothing to do with the birth of Jesus.

The observance of Kwanzaa in this day and time is a way of reaffirming our own Black Holy days. In so doing, we begin to create the traditions that will be passed on to yet unborn generations of Afrikan people, for at some time in the future those of us who live today will become the ancestors of tomorrow. Through the participation in collective Kwanzaa activity, and by coming together with our natural and extended families to give thanks, and enjoy the blessings of living and working together, we give concrete expression to our Imani (faith) in our people, and in the righteousness and victorious outcome of our struggle.

THE MEANING AND THE PURPOSE OF KWANZAA

Kwanzaa, a New Afrikan celebration, is a time when Black People get together to give thanks and enjoy the blessings of living and acting together. Kwanzaa is a distinctly New Afrikan (Afrikans in America) holiday that is rooted in several different Afrikan harvest festivals. It is rich in symbolism and meaning. Kwanzaa is a swahili word meaning "first" or "first fruits." You will find swahili used frequently in the Black Community, because most of us in the Western hemisphere do not know exactly which tribe we came from. Therefore, Swahili is a practical Afrikan language for us to embrace because it is a non-tribal trade language.

When we celebrate Kwanzaa we are celebrating the first fruits of our labor. Now we understand that the majority of us here in America are not from an agricultural society, that we are working within an industrial and highly technological society, trying to survive and gain knowledge to build a better society — one that is more in tune

with the life sustaining laws of nature and based on values that will enhance the quality of our lives. Consequently most of us at this time do not go to work plowing the fields, (yet if we observe the signs of the times correctly we had best be getting back to that kind of life sustaining work), but even at that, whatever work you have engaged in for the year, whatever you have accomplished as a Black Person, and whatever you have achieved in concert with other Afrikan people, deserves to be celebrated. If you are going to celebrate anything truly these are the things to be commemorating and jubilating about.

You will not find the exact replica of Kwanzaa practiced in Afrika today, because it has been redeveloped by Maulana Ron Karenga for New Afrikans (people of Afrikan descent here in America) and the diaspora (Afrikans spread all over the world), yet it is firmly based on our Afrikan heritage. For this reason, and because so many of our Afrikan traditions prior to slavery have been taken from us, just as we have been taken from Mother Afrika, Kwanzaa should have a special spiritual meaning for Black Families. This week long Afrikan based holiday provides a time for warm memories of laughing children, and rare exchanges with friends too often neglected in our busy schedules.

One of the most significant and valuable aspects of Kwanzaa is the fact that it is a family affair. In Afrika, where it is traditional to celebrate the harvesting of the first crop or first fruits, families come together to express their love and respect for each other through song, dance and food. For collectivity is a true Afrikan tradition.

Positive holidays like Kwanzaa, inspire the joyous coming together of a people who believe in each other, what they have accomplished, and a deep and abiding faith in our ancestors and the wisdom they have left us as a path to the future. This kind of joyous coming together has often helped to bridge the gap between poor and relatively well off Black Folks.

Sister Niani Kilkini who works at the Howard University Radio Station, WHUR, has said that to her, "The real value of Kwanzaa lies not in the name of the Afrikan tradition, from which it was taken, but in the moral and social principles it teaches." Yes, Kwanzaa is truly a spiritual celebration, but it has no ties with any particular religion. Rev. Akinsegun states, "Although Kwanzaa has spiritual roots, it is of much greater value than that which is "theological" because it transcends any organized religion."

The depths of the meaning of Kwanzaa in its relationship to the Black experience, though it be a fit alternative to the economic ex-

ploitation and spiritual poverty of Christmas, magnificently transcends it.

HISTORICAL ROOTS OF KWANZAA

Kwanzaa is the resurrection of traditional Afrikan celebrations that recognize the importance of working together and harvesting "first fruits". This holiday is from no particular geographical boundary on the continent. It is the kind of celebration that was common to most Afrikan societies, though the name would be as varied as the many languages that are spoken on the continent.

Several Afrikan people celebrate such a first harvest festival. Among these are the Kamba and the Kikuyu of Kenya. The Kamba call their harvest festival Nagatha, and the Igonobona is a first fruits feast celebrated by the Kikuyu. The Kisu of Uganda offer their first fruits to God before anyone tastes them in a celebration called Impalu. In Nigeria, the Katab celebrate their harvest by having the senior male of each household offer thanks for their yearly supply of food. A general feast follows, dancing begins, and the voice of the Obwai (authority genius) is heard speaking from a place of concealment in the room.

The celebration of these meaningful ceremonies brings all elements of the traditional community together. The farmers, the village elders, the priests, the prophets, women and children from surrounding villages. To our people in traditional Afrika, land was one of the most important factors for survival. Land was so important that it belonged not only to the individual but to the community as a whole. The community devoted most of its energy to the growing of the crops. The harvesting of the crops was the busy period for the people in the community. It was during this period that the fruits of their labors are gathered and used for the purposes which our people found for them.

As we search for the truth of our culture and history today, we find that Kwanzaa is a very important tradition in that culture and history. The true nature of our ancestry can be found in the period of Kwanzaa. Through the symbols of Kwanzaa we rediscover some very basic and important facts about the lives of our ancestors and ourselves. Since the essential theme of Kwanzaa is unity, self-determination, work, reproduction of offspring, and self-respect, these along with other basic principles enabled our ancestors to create and build for community. It must be those same themes that we, New Afrikans, in the western hemisphere and Afrikan people wherever

we are in the world today, build upon to create a better world and a better condition than man has ever known.

The various Kwanzaa observances on the Mother Continent celebrated the collective efforts of the community at the end of the year. It brought together all of those who had worked collectively for that community, to give thanks for the fruits of their efforts.

REDISCOVERY OF KWANZAA

Mauluana Ron Karenga rediscovered the festival of the first fruits and put it into a New Afrikan perspective, then organized the first Kwanzaa celebration, in his San Diego based organization in 1966. "The whole idea" according to Brother Karenga, "was to create awareness and appreciation among U.S. Blacks of their own cultural heritage". Brother Karenga further states: "When we celebrate our own holiday, it shows we speak for ourselves rather than others speaking for us." Karenga has since watched the observance become accepted in Black Communities of major metropolitan areas across the country, and does not himself claim the credit for nurturing its growth and rapid spread through the late 60's up until now.

As to how "Kwanza" which means first, and is part of the phrase, "Matunda Ya Kwanza" (first Fruits) became "Kwanzaa", Brother Karenga says, he deliberately changed the spelling and for good reason. At the very first observance in 1966, he explained that seven children, the number of children in the organization at that time, wanted to present a short pageant, and each wanted to represent one day, one principle and one letter of the holiday. "We showed where our priorities are", Brother Karenga said, "by placing people before formalities and added one letter. The modified spelling also served to distinguish the Afro-American nature of the celebration from a purely Afrikan one."

Our rediscovery of Kwanzaa through Mauluana Ron Karenga, is one aspect of our rediscovery of our Afrikan identity.

THE EVOLUTION OF KWANZAA OBSERVANCE

Since 1966, Kwanzaa has evolved into a national Black holiday, and is observed in some form wherever there are large concentrations of Black People. In the Bannaker City area (Washington, D. C.), it began in 1970 at a small gathering held at Sister Nia Kuumba's house (Sister Woody), and was celebrated the following year by approximately 100 people at the Temple of the Black Messiah then located at 1407 V Street, N.W. Since then Kwanzaa observance has grown to

some 2,000 or more people in Bannaker City, who now honor the holiday in both public and private observances, according to some estimates. In addition, many public school teachers in the District of Columbia and other major cities have been organizing Kwanzaa activities in recent years.

Organizers around the country believe that more than 1,000,000 New Afrikans, (Black folks in America) will observe Kwanzaa this year in more than 20-30 cities. An informal poll has revealed that Kwanzaa is now observed by about 1,000,000 people involving working class Black People as well as the so-called Black Bourgeois.

Kwanzaa has proven itself to be a holiday which enables us as a people to deal with true and living reality. Therefore it transcends any superficial religious, philosophical or class differences that may exist in the Black Community. For surely, as some of our wise people have said, "We have more in common than we have differences."

HOW KWANZAA IS CELEBRATED

Many brothers and sisters prepare for Kwanzaa by fasting a week or so before Kwanzaa begins. This they do to refresh the mind and body and uplift the spirit attuning it with the presence of our ancestors. This fast is usually observed from sunrise to sunset. After sundown the food intake should consist of only fruits, vegetables, and nuts. Fruits are for cleansing, vegetables for body building and repair, and nuts for protein to aid in the body's growth and development.

During this cleansing period we should commit ourselves to work and study for the total liberation of Afrikan people wherever we are in the world today, and to the unending generations of Afrikans to come. For those who engage in very hard physical work or extremely demanding physical activity, and in the case of expectant mothers and the elderly, the advice of a competent Black Physician (preferably one who strives to work in cooperation with nature) should be sought before participating in the fast.

The observance of this cleansing period is not intended to place undue stress or hardship on anyone. But is suggested as a means of preparing the mind, body and the spirit for the rejoicing and jubilation of the seven day Kwanzaa Festival.

The seven beautiful days of Kwanzaa are celebrated between December 26 and January 1 each year.

Though these dates coincide with the European Christmas season there are three logical reasons why Brother Karenga chose these days for the celebration of Kwanzaa. First, from time immemorial it

seems that many religions have had celebrations around this time period — the winter solstice. This practice dates all the way from the Egyptian adoration of the Ethiopian Trinity Osiris, Isis and Horus, through the Afro-Israelite Hanukkah, the birth of the Black Khrisnas and Buddas of India, the nativity of Mithra in Persia, unto today's celebration of the supposed Birthday of Jesus, the Black Messiah (commonly called Christ) just to name a few. This subject will be probed in depth in a forthcoming work entitled "*Black Historical Facts on the Life of Jesus*". Second, instead of just telling our people they should stop celebrating Christmas and leaving it at that, those of us who have delved deeply into, and continue to search the oceans depth of Black historical knowledge, understand well that it would be realistic to assume that the (xmas) holiday season could be completely obliterated in this day and time, since presently there are so many psychological traps set about for the masses which motivates them to celebrate during this season. Thirdly, December 26-January 1 is the period in which most people are given time off from work to celebrate. These are some of the practical realities that had to be taken into consideration in setting the dates for Kwanzaa.

At another time and place, when we shall have complete control over the circumstances and conditions which affect our lives, Black People might choose to place Kwanzaa on another date or we may choose to keep it where it presently is. The choice will be completely up to us. But as for now December 26-January 1 seems to be the most practical date.

The celebration of Kwanzaa revolves around the seven Social and Spiritual Principles of the Nguzo Saba (Seven Principles of the Black Value System) 1. Unity; 2. Self-determination; 3. Collective work and responsibility; 4. Cooperative economics; 5. Purpose; 6. Creativity, and 7. Faith.

Each of the principles is emphasized on a different day of Kwanzaa, accompanied by the lighting of the candle representing the principle for that day and a discussion of the meaning of that principle. We will give further discussion to the seven principles later in this chapter.

Kwanzaa observances often include art shows, poetry reading, musical concerts, dancers, drummers and plays. Nearly every Kwanzaa celebration has a Karamu (feast) on December 31, the sixth night of the holiday.

Finally on the seventh day of Kwanzaa, January 1, the zawadi (gifts) should be opened. Moreover, it is important that a large family

meal be prepared the last day and at the table the seven principles be explained and discussed and the children's commitments for the coming year be heard. It would be good to play Afrikan music all day if tapes or records are available. Please note that the children should do as much in preparation and celebration of the holiday as they are able to (i.e. decorate, cook, rearrange items, etc.).

Greetings: Each day of Kwanzaa represents one of the seven principles. On each day of the seven-day holiday, a special greeting is given. When greeted with "Habari gani" ("What is the news"), the answer will be one of the Nguzo Saba (Seven Principles of Blackness). For example, on the seventh day, if someone asks "Habari gani", the answer would be "Imani", the seventh principle which means faith.

Here are the greetings for each of the Seven Days:

The first day of Kwanzaa December 26 Habari gani — answer — Umoja (Unity)

The second day of Kwanzaa December 27 Habari gani — answer — Kujichagulia (Self-determination)

The third day of Kwanzaa December 28 Harabi gani — answer — Ujima (Collective work and responsibility)

The fourth day of Kwanzaa December 29 Habari gani — answer — Ujamaa (Cooperative economics)

The fifth day of Kwanzaa December 30 Habari gani — answer — Nia (Purpose)

The sixth day of Kwanzaa December 31 Habari gani — answer — Kuumba (Creativity)

The seventh day of Kwanzaa January 1 Habari gani — answer — Imani (Faith)

Decorations: Approximately one week before the 26th, the house should receive a good cleaning so as to welcome the positive forces and your Kwanzaa decorations put up and arranged. A red, black and green color scheme should be dominant for these are the colors of our nation. Red stands for the blood of our ancestors, which has not been shed in vain: the life force which binds us together eternally, black is the color of our skin, and green is symbolic of our rich, green homeland, Mother Afrika, positive new ideas and the hopes and aspirations of our young. Yellow or gold is a good color to add to this scheme because it represents the powerful rays of the sun.

Crepe paper, napkins, tableclothes, dishes and cups are just a few of the things which can be used in colors. Secondly, the main table should have as its centerpiece a straw basket or a cornicopia (Horn of

Plenty) filled with mixed tropical fruits and vegetables. Thirdly, either the floor or a low table should be used to place the mkeka (the straw mat of tradition) and the other items. After the mkeka (the straw mat) has been spread out, place the kinara (seven lamp candle holder) in the center. Then place the ears of muhindi (ears of corn) around it.

Place the zawadi (presents) on the mkeka in any arrangement that is artistic. The zawadi can be placed whenever they are available. Finally, the mshumaa (seven candles) should all be placed at the far right of everything else so that they might be available for daily lighting. Each day of Kwanzaa one of the mshumaa should be lit until the seventh day on which all are lit. Each night the kinara should be replaced on the mkeka after dinner and the mshumaa should be blown out until the following night. These five symbols: the mkeka, the kinara, the zawadi, the muhindi, and the mshumaa will be further explained later on in this chapter.

Another ancient Afrikan symbol that can be used in decorating is the ankh which represents the eternal life of the father-mother force in the universe. Ankhs of different sizes and colors and illuminating rays of the sun can be cut from construction paper or other material.

The family ceremony: As a further means of drawing the family together, on each night of Kwanzaa the family should eat dinner together. Following dinner all should form a unity circle around the Kwanzaa setting and each night take turns in the primary portion of the ceremony, which is lighting the candles. The candles should be placed in the kinara (seven lamp candle holder) starting with the Umoja candle on the first day, then adding the perspective candles for each succeeding day. Each candle symbolizes one of the principles of the Nguzo Saba which is celebrated on each of the seven days of Kwanzaa. As each night's candles are lit, the candles from the previous night are lit also. The person lighting the candle should explain the table setting and its symbols to everyone gathered in the unity setting and give an explanation of the Nguzo Saba principles for that night. Definition and explanation of the seven principles of the Nguzo Saba will be discussed later in this chapter. It is very important to have the children participate in this part of the celebration.

Following the candle lighting, the kikombe (unity cup) is passed around. The kikombe should contain unfermented wine (grape juice). Each person within the circle sips from the cup and says "Harambee" which means "we are pulling together", as the cup is passed to the next person. When the cup has completed the circle, the person who lit the candle should lead the circle in seven (7)

"Harambee's", the seventh and final "Harambee" should be held as long as possible to symbolize the unity of our people. After this a song or songs of Black unity and love should be sung, while the family prepares to attend community sponsored services and activities in areas where such functions are being observed.

The following is an example of a conversation about Kwanzaa, between a parent and the oldest child in the household:

SON:

Kwanzaa? Nguzo Saba? What does it mean Father?

FATHER:

It is our seven principles of tradition, my son, Black tradition. We use these as values for our nation. And Kwanzaa is the celebration of our ancestors, our labor and our accomplishments throughout the year and all that is beautiful and dear to us as a race.

SON:

Why do we need values, Father?

FATHER:

Values, my child, give all Black Men and Women a high standard to live by and show us how to respect each other.

SON:

Does my baby sister have them? Do I?

FATHER:

Your sister's values will grow to be the same as ours. As we grow to celebrate Kwanzaa, so will she.

SON:

Won't she miss Christmas?

FATHER:

Our elders teach us that a man cannot miss what does not belong to him. Christmas is not a part of your history. Kwanzaa is. It is our celebration of the first harvest, of life and of our heritage. It is based on our culture and values.

SON:

You mean grandma and grandpa and everybody is celebrated?

FATHER:

Yes, my son. When we celebrate our happiness at Kwanzaa, we include our ancestors, the stalk of corn from which we all came. Together we become one unbroken chain.

SON:

Baby sister will like Kwanzaa.

FATHER:

So will you, my child, and your sons and daughters after you. ⁵⁷

How you can celebrate Kwanzaa:

1) Celebrate Kwanzaa at your house. In order to get the information or the materials needed to really make Kwanzaa what it was created to be, check with other Black Folks in your area. If no one else in your area knows anything about Kwanzaa, write to us the publishers, we will supply you a list of books that provide details on how to organize Kwanzaa programs and a list of Black owned and controlled institutions where you may obtain Kwanzaa materials.

2) If you already know something about Kwanzaa, spread the word, there is nothing greater than personal communications.

3) Support and initiate Kwanzaa programs in your community at Day Care Centers, schools, community centers, your home and other institutions. It is customary for Black institutions that are sponsoring Kwanzaa activities to come together and issue a calendar of events, two weeks or so before Kwanzaa.

The Holy Days: Kwanzaa celebrations are adaptable to the needs of any given Afrikan community. But in order for there to be a true Kwanzaa observance THE BASIC VALUES MUST BE AFFIRMED AND REMAIN IN TACT.

The seven holy days December 26 - January 1, we collectively uplift our spirits, minds and bodies. During Kwanzaa, no negative thoughts or actions should manifest as we fill the atmosphere with positive vibrations and love towards our family, friends, nation and race. We share our home, food and music in the traditional way. Everyone creates something for Kwanzaa. The children can make decoration; the mothers and other members of the family can clean the house, make Afrikan clothes to wear during the seven days and prepare good Afrikan food collectively; the fathers can repair and build what is needed, share the expense of good food and drink, and play Afrikan music. Other elders can tell Afrikan tales, proverbs and the history of our people.

KWANZAA SYMBOLS

The natural elegance of Kwanzaa symbolism is demonstrated through:

1) The mkeka (straw mat) — symbolic of our Afrikan tradition and history.

2) The kinara (seven lamp candle holder) — symbolizes the parent stalk, the first cause of our origin.

3) The mshumaa (seven candles) — symbolizes the seven principles of our Black Value System.

4) The muhindi (ears of corn) — represents the precious gift of our children, the most valued treasure of our race.

5) The zawadi (gifts) — are symbolic of the rewards of right actions.

6) The mazao (crops) — represents the fruits of our labors.

7) The kikombe (unity cup) — symbolizes our oneness of purpose.

Now let us more closely examine these holy symbols that we might begin to comprehend the loftiness of their similitudes.

Mkeka: The straw mat is symbolic of the foundation of our existence as a people. The fundamental base upon which we build. A figure of our Afrikan tradition and history. It denotes our understanding of the world and our struggle to assume our rightful position in it.

The mkeka represents that which is unchanging, that which is constant, that which is secure. It represents the positive things our elders who were before us passed on to us and that which we pass on to our children. Mkeka signifies the timeless traditions of Afrikan people upon which all our learning and doctrines must be founded.

We understand that some of the values passed on to us since being displaced and enslaved have, because of a lack of knowledge, been negative, but we discard the negative and take the positive elements of what our parents taught us and combine that with what we learn today. This is what we pass on to our children and they in turn will pass on to their children. That is the tradition.

It is vital that our tradition be rooted and grounded in our own culture. For if you continue to practice someone else's culture, you will begin to think within your mind that you are that person, even though when you look into the mirror everyday, the mirror tells you differently. The continual assimilation of the white man's sub-human culture has such an adverse effect upon the mind that it will eventually dominate the image you see in the mirror, so much so that it may cause you to hate the very image of your natural self. Those of our people who celebrate Christmas celebrate the culture and traditions of a people outside of themselves. This is illogical, therefore, we must provide ourselves and our children with something that makes more sense. And that is Kwanzaa.

The mkeka, straw mat of our tradition, is spread out over a low table and all the other symbols of Kwanzaa are placed upon it.

Kinara: The seven lamped candle holder symbolizes the parent stalk, the first born, the First Cause of our origin, as exemplified in

the regenerating energies of our ancestors from which we all have come. The divine blood line of the Afrikan Race.

When Black Men refer to each other as "bloods" this signifies their acceptance of each other as brothers and the cohesive "blood brotherhood" of their eternal kinship. When a New Afrikan Man refers to a Black Woman as "sister" or "Mama" this is an expression of his respect for her as his blood sister and divine mother of the universe, it bespeaks his intention to help found a greater civilization for her and the children which she produces.

In essence, the kinara represents the original stalk from which we all sprang. The root and branch of our Afrikan ancestors as well as our fore-parents who struggled and died here. For it is traditionally said that the first-born was like a "stalk of corn which in turn becomes stalks which reproduce in the same manner so that there is no end to us".

Mshumaa: The seven candles, represent the seven principles of Nguzo Saba, our Black Value System, in which the first-born set up our society so that the people might get the maximum benefit from it.

Nguzo Saba are the seven Principles which we as a people have chosen to live by. Each candle represents one of these values and one is lit each day. The head of the house gathers the family together around the Kwanzaa symbols and lights a candle for the day, then briefly explains the principle. Each day of Kwanzaa the mshumaa is lit which represents the principle of that respective day and the days preceeding it after Umoja, the first day. The principle is clearly explained to the children for it is the children who hold the community together through future generations. A story or folktale is told to vividly illustrate the key point of the principle. The family in turn discusses what the principle means to them and how it can be applied to their daily lives.

The seven principles are:

Umoja (Unity) — to strive for and maintain unity in the family, community, nation and race.

Kujichagulia (Self-Determination) — to define ourselves, name ourselves, and speak for ourselves instead of being defined and spoken for by others.

Ujima (Collective work and responsibility) — to build and maintain our community together and to make our brothers and sisters problems our problems and to solve them together.

Ujamaa (Co-operative economics) — to build and maintain our own stores, shops, and other businesses and to profit together from them.

Nia (Purpose) — to make as our collective vocation the building and developing of our communities in order to restore our people to their traditional greatness.

Kuumba (Creativity) — to do always as much as we can, in the way we can in order to make our community more beautiful and beneficial than when we inherited it.

Imani (Faith) — to believe with all our hearts in our parents, our teachers, our legitimate leaders, our people and the righteousness and victory of our struggle.

These are the seven principles of Nguzo Saba beautifully simple in their expression and deeply profound in their meaning and practice. The seven principles will be given a more suitable treatment in a forthcoming publication "*The Nguzo Saba (Our Black Value System) Applied To Everyday Living*".

Muhindi: The ears of corn represent our children and the potential of our offspring to become producers and reproducing stalks themselves, a process which goes on indefinitely, insuring the immortality of the race.

To illustrate this we use as many ears of corn as we have children. Every household is to display at least one ear of corn for there is always the potential even if it has not been realized. If there are no children in your home or for some reason the potential does not exist, you put an ear of corn on the mkeka (straw mat) anyway, because if you do not have any children of your own, you are therefore in a position to help some other Black Folk with their children. Most of us are somebody's god-mother or god-father or god-uncle or god-aunt or something. So you put the ear of corn there to symbolize the fact that we must always look out for and care for each other, because that is the way of Our Race.

The kinara symbolizes the stalk or the life force that produces or procreates the children, but the muhindi represents the children themselves. It is said that they are like corn because one stalk of corn produces another stalk of corn *ad infinitum*, without end. This insures the eternity of Our Race. We have always been and it is our desire to always be, on the planet earth. For "there never was a time when the Black Man was not and there will never be a time when the Black Man will cease to be."

The greatest of all gifts that we can have is our children for if we stop having babies we will cease to exist as a race. Those who are wise understand we must continue to procreate with our own kind in order to have a posterity for the future.

Zawadi: The gifts of love and appreciation are symbolic of the good deeds sown by our children through the keeping of work and character buildings commitments which have been made. These gifts and presents are indicative of the natural rewards of right actions — actions which contribute to the growth and development of the family, community, nation and race.

The zawadi represents the fruits of the parents' labors and the rewards of seeds sown by the children. As a holiday, Kwanzaa is to inspire our children in the making of commitments. It teaches that commitment to a principle and achieving in life is rewarding in itself. Kwanzaa gift giving demonstrates that we must commit children to good acts and good thoughts for the coming year, and reward them according to how well they strive to live up to their commitments. The adult members of the community should be ever mindful to be a shining example that will inspire and commend our children to good acts, good thoughts, good grades, and the achievement of all that is nourishing and beneficial to themselves and kind.

Goodness is beauty; and beauty is that which promises happiness. In a social sense it is that which promises happiness to the family and the community. For all acts, thoughts and values are invalid if they do not in some way benefit the Afrikan Race.

The Kwanzaa gifts should be personal and express appreciation for past actions and hope for the future of our interpersonal relationships.

Zawadi should be inspirational items such as books and educational games. Whenever possible they should be an original creation of the giver. The gift is to be a token of love, not of materialism. The most suitable zawadi are those which have some special meaning for the persons receiving and giving.

Those gifts which are purchased ought to be obtained from Black owned and operated businesses and should express our culture, symbols and images. In regards to the zawadi Maulana Ron Karenga writes "Kwanzaa gift giving revolves around and respects the fact that the gifts are but an extension of ourselves and includes a vital part of us, i.e., our love and concern which the gift should express or it is meaningless — or worse a mockery. Secondly, in order to avoid lack or poverty of purpose in our gift giving, we agree that Kwanzaa gifts must always include two items: a) a book and b) a heritage symbol, regardless of what else is given. This stipulation clearly points to our priority of building and liberating our people. The book reflects and reinforces our commitment to a proper education

as an indispensable part of the struggle for liberation and reconstruction. . . the heritage symbol can be an Afrikan art object, a talisimu (New Afrikan talisman), a picture of Fannie Lou Hamer, Malcolm X or any other hero, heroine or aspect of our history. Its purpose is to keep us constantly in touch with ourselves, our history and our own humanity." 58

REMEMBER the zawadi must not be compulsory nor should the giving of gifts be done in a manner that will cause jealousy, hatred or nervous tension among the people. One of the values that Kwanzaa passes to our children, is that "gifts are not given just to be given but for the deeds they have done for the good of the community and their families."

The zawadi is not an excuse to extravagantly spend money or bury yourself and your children in "presents". Gifts are exchanged at Kwanzaa, that our children, through us, might begin to adopt positive values and ideas which relate to the wonder of our Black humanity and its dynamic culture.

The mazao: the crops of fruits, vegetables and grains represent the collectivity of the race. The committed and dedicated labor of love to a better quality of life for our people and the inevitable sovereignty and independence of the New Afrikan nation.

The mazao represents the historical roots of the Kwanzaa season. They denote the rewards of our Ujima (collective work and responsibility) and Ujamaa, the co-operative wealth it produces.

Kwanzaa time is harvest time, this New Afrikan holiday has its roots in the "communal agricultural ceremonies of Afrikan peoples" the world over, especially those on the mother continent. To Afrikans first-fruits harvest ceremonies are a "time for celebration, rejoicing, togetherness, thanksgiving and reinforcement of communal bonds through collective activity."

Some of the mazao can be placed in a straw basket, cornicopia (horn of plenty) or wooden bowl and arranged on the mkeka (straw Mat).

Kikombe: the unity cup symbolizes and reinforces the principle of Umoja (Unity). The unity of Nia (purpose). It is an affirmation of our renewed commitment to getting the things done that will bring about and sustain that unity for unending generations to come.

The grape juice (unfermented wine) contained in the kikombe typifies the everlasting life force of Afrikan People which flows through our beings.

Before partaking from the unity cup it is customary to pour tambiko (Libation, drink offering), as a sign of honor and respect to our Ancestors. Contrary to what many have written, Afrikans do not worship the dead. We do however reverence the spiritual forces of our Ancestors which live on in the universe. We do acknowledge the good things that our forebearers have done and the essence of that goodness which continues to exist in the atmosphere. Understanding that nothing positive really dies, that energy cannot be destroyed, and that atoms and molecules are ever present in the cosmos, manifesting themselves from time to time in various forms and substances. We do homage and pay respect to our Afrikan Ancestors, mother earth and all the life forces that produced and sustains us.

Brother Karenga explains the purpose of the tambiko (libation) in the following manner:

"At Kwanzaa time pouring tambiko and making a tamshi la tambiko (libation statement) are key reinforcing gestures. This ceremony, done in praise and honor of the collective commitment to the work and struggle of the Ancestors is both instructive and inspirational, as well as mandatory within the frame work of our value system. For it is they, our forefathers and foremothers, who through their love, labor and struggle laid the foundation for us, pushed our lives and history forward and gave us basic principles by which we could live our lives in strength, dignity, brotherhood and sisterhood.

"Thus, we honor them in a special way at Kwanzaa, by pouring tambiko and making the tamshi which is both an honorific assertion and a call to carry the struggle and work they began farther — which in the final analysis is the most significant and solid honor. Some observers, ignorant of the vital link between us and our history and Ancestors, might be prone to think of this as ancestor worship or call it by some other culturally convenient and negative label. But in fact, it is more clearly defined as a recognition and respect of the contributions of those before us, of our history and the models it offers us to imitate." 59

This in brief is an introduction to the significance of the beautiful and naturally elegant richness of Kwanzaa symbols. Here again are the seven basic symbols in summary:

Mkeka — the tradition of our ancestors; our history

Kinara — the life force of our ancestors; our physical genetic roots.

Mshumaa — the values of our ancestors; our social roots.

Muhindi — the infinity of our ancestors; our life everlasting, the continuance of the race.

Zawadi — the rewards of our ancestors; our tokens of appreciation.

Mazao — the first fruits from our ancestors; that which sustains us.

Kikombe — the oneness of our ancestors; the power of our unity.

KARAMU: THE PEAK OF CELEBRATION

The night of the Karamu (feast) is especially for grown ups. It is a part of the Kwanzaa celebration which takes place on the 31st day of December. It was traditionally an all-night celebration and can well be now when suitable arrangements are made for the care and supervision of the children. Most Afrikan Nationalists take their children wherever they go. So an adequate space should be provided for the children to sleep safely and soundly. The adult brothers and sisters are to systematically take turns watching over them.

For the Kwanzaa Karamu the women get together, decide what is needed and the men provide the funds and/or materials. The sisters prepare everything by the third principle, Ujima (Collective Work and Responsibility). Also everything is done in the traditional manner; foods prepared in the Afrikan style and whenever possible eaten without European utensils; we bring out pillows and we sit on the floor, dance Afrikan dances, listen to Afrikan music, tell Afrikan stories, make our traditional tambiko (offerings to our ancestors) and drink from the kikombe (unity cup). After each person drinks from the cup he or she says "Harambee" meaning "let us all pull together". The decorations for the Karamu (feast) are the same as for the rest of Kwanzaa. It should be held at the largest house or building available in the community.

Karamu incorporates the seven things that feasts usually consists of — food, drink, music, dance, conversation, laughter and ceremony. Each of these is provided by the different houses that make up the community. the feast should be a constant enjoyment of that which is wholesome and good.

Before leaving the karamu, each person should make their commitments for the coming year known to the community.

IMANI (FAITH) NIGHT

On the last evening of Kwanzaa, January 1, many have found it edifying and revitalizing to have a special ecumenical (that is all Afrikan faiths) spiritual service to strengthen us for the struggles ahead in the coming year.

At Bannaker Village (Washington, D.C.) it is traditional for all the members of the community to gather at the largest available church, mosque or temple and partake of an Afrikan Nationalist communion service, which consists of 1) home-made whole wheat bread which is prepared in a positive and highly spiritual atmosphere. This bread

represents the sacredness of the land and our determination to free it. 2) Unfermented home-made wine prepared in a similar atmosphere. This fruit juice symbolizes the eternal bloodline of the race and our willingness to shed our own blood personally if that is necessary to preserve the continuity of the race. 3) The bitter herb (golden seal, blessed thistle, or other non-sweet herbal teas). Partaking of a portion of this natural non-poisonous herb symbolizes that we must take the bitter with the sweet as we struggle to create a better world for ourselves, our children, and unending generations of Afrikans to come.

During the Imani service there is singing, praying, affirmation, praise and confirmation of our faith in "the righteousness and victory of our struggle".

In order for us to keep a clear head about Kwanzaa and its divine purpose, the next chapter will inform us as to what Kwanzaa is not.



Chapter Eight

WE MUST NOT ALLOW KWANZAA TO BE CO-OPTED OR CORRUPTED

KWANZAA IS NOT A BLACK CHRISTMAS

December 24, 1975 *The Wall Street Journal*, ran an article entitled "More Dream of Black Christmas As Kwanzaa Celebrations Spread". This is just another blatant example of how white people in their vain arrogance are always trying to define us, our lifestyles, and the things we create. Kwanzaa is not, we repeat, Kwanzaa is not or never was intended to be a Black Christmas. Any similarity between the two holidays are coincidental.

All too often the white boy co-opts anything we as a people don't have the stamina to follow up on. We have seen the co-optation of just about everything Black Folks have created thus far, the Black Revolution, the red, black and green colors of our flag, and most everything positive we say and do has been turned back around at us. Kwanzaa has the capacity to be something that will not be co-opted if we move now to further Afrikanize this very Afrikan celebration. We must bring Kwanzaa to a greater number of Black People and dispell some of the American misunderstandings that already exist around it.

The first thing we must clearly understand and make sure that the rest of the world understands as well, is that Kwanzaa is not a multicultural expression, it is not in any sense of the word an American holiday, in short, there is no place in Kwanzaa for white people, it is as simple as that. "Kwanzaa is a Black holiday. It is designed to celebrate the past, present and future greatness of the Afrikan race. It was created to be celebrated by Blacks ONLY.

To those of our people who might find this shocking, may we remind you that all peoples of the world have something which exclusively belongs to their group, that element which confirms a people in their uniqueness. There is nothing wrong or objectionable about this, it is the natural order of things. Those who seek to go contrary to the "natural order" are fooling themselves and will only cause chaos and frustration. Be not deceived Black people, white people have hundreds, perhaps thousands of ceremonies, secret orders and celebrations you cannot now or ever will be a part of, so don't you

be a fool and put something as precious as Kwanzaa at their disposal.

To those who feel that nothing we do is of value unless it is approved of, or participated in by the white man. We admonish you, to stop being so foolish and righteously join unto your own. "Institutionalize your own thoughts, create and celebrate those things which bespeak your greatness."

The principles of Kwanzaa are rooted and grounded in the Black experience which is decidedly different from the white experience. This should be very clear to anyone with common sense. Even a person with minimal observation skills can comprehend the stark reality of this statement. For example, let us deal with the Nguzo Saba (Seven Principles) as they apply to our present situation.

NGUZO SABA: AN AFRIKAN VALUE SYSTEM

For example the principle of Umoja—Unity speaks to the unity of the family, community, nation and race. This principle speaks to the need for unifying on all these levels with Afrikan people, not integrating with other races.

The principle Kujichagulia—self-determination speaks of Afrikan People's own self definition "instead of being defined and spoken for by others." Now most white folks have no real problem in defining themselves as to who they are, we are the ones with the definition problem, simply because we have been allowing somebody else to define us, our thoughts, goals and actions.

Consider the principle of Ujima—collective work and responsibility. One of the great complaints of the race is that we have trouble getting our people to work together in harmony and unity on projects that are intended to edify the race. White folks, although they may have differences of opinion and do in fact viciously fight among themselves on a consistent basis, seem to be able to get the amount of working unity they need to sustain the institutions that keep them in power, which in turn seeks to keep us in our present condition.

The next principle is Ujamaa—cooperative economics. By and large the present society, which holds us captive, is a capitalist society and most white folks that you meet have a capitalist mentality. Those of us who have studied and analyzed the situation understand that in order for us to create a new and better way of life, we must have a different approach to economics, which is rooted and grounded in the ancient Afrikan constitutional system, the system of Ujamaa—co-operative sharing. We must develop and sustain a system of economics that is based around our legitimate needs, and those things

necessary to enhance the quality of life. Our economy must not be based upon Euro-American materialism, which has as its goals the acquisition of the illusionary trappings of well-being and power. If we continued to pursue this course of action we would in fact be a people left without a collective will of our own. A word to the wise is sufficient. No economic system in today's world, created by the Europeans, be it capitalism, socialism, Marxism, etc.; is sufficient for us as a people. We must create and re-create our own systems based on positive Afrikan traditions.

Fifthly, Nia—purpose. It is quite obvious, or at least it should be that white folks' purposes, goals and directions in life are quite different from ours. In fact, in most cases, they expect us to adjust our goals and purposes to their goals, purposes and definitions as to which direction a Black persons life should take. Our paramount goal and purpose as a people must be to create a more positive lifestyle in which Afrikans can see the real worth of themselves and find true completeness and fulfillment.

As far as Kuumba—creativity is concerned, the way in which we create something and the themes we create around when we function of our natural spiritual selves is a world's difference, from that which white people create from the perspective of their particular historical phenomena. For a clearer understanding of this, we suggest you read *"Cultural Unity of Black Afrika"* by Dr. Chiekh Anta Diop published by Third World Press in Chicago, Illinois.

And finally, Imani—faith, when it comes to the expression of Spirituality, the way we worship and the way we really take hold of our belief is diametrically opposed to the way white folks in their cold dead religion approach faith or the supposed manifestation there of.

Most importantly, the principle of Imani states, "to believe with all our hearts in our parents, our teachers, our legitimate leaders, our people and the righteousness and victory of our struggle." History has proven that we cannot have faith in the enemy's teachers. Black children have been and still are being grossly mis-educated, confused in their understanding, and subjected to an alien culture which throws them into an eternal state of conflict. We cannot have faith in their "chosen" (by whom) leaders because they have proven themselves to be essentially anti-Afrikan. It is no coincidence whatsoever in the fact that the U.S. Government policies towards Afrikans in America and Afrikans on the Mother Continent has not significantly changed. They are still seeking to undermine all of us. In America,

there is COINTELPRO, an ever evolving police state, massive Black unemployment, a steadily increasing supply of drugs in our communities, negative images of Black People in the media, etc. In Afrika there is the Union of South Africa. Namibia, Zionist-Israel and other European power structures that participate in the brutal destruction of thousands of Afrikans on a daily basis. Manifestly, this reveals that we do not, nor can we ever have faith in the same things. For what is best for Afrikan people, seems to always be interpreted by whites as being to their detriment.

Beside all this, Europeans know that their very presence among us causes disunity. Some Black People will want them and some will not. This creates disagreement and confusion among us while the Europeans lay back and watch us argue. If they could follow the Seven Principles of the Nguzo Saba, as some of them claim they can and if they were truly white people of good will, wouldn't they just leave, after seeing that their presence was destructive to the very things Kwanza is about?

Afrikan people must always be truthful with themselves, for we find that whenever the two races come together and try to blend their cultures, one ends up trying to imitate or mimic the other. White folks cannot sustain this pretense for any given period of time, so usually we turn out acting like, talking like, trying to make ourselves look like them and identifying with them culturally. This is one of the many dangers of trying to cross extremely diverse cultural lines.

A WORD TO THOSE WHO WOULD PROSTITUTE THEMSELVES AND THE CULTURE

To those misguided Black People of a negro mentality who believe that white people should be allowed to participate in the celebration of Kwanzaa, we say, Kwanzaa is not to be toyed with, it is not to be played with, it is not to be used for personal gain, political leverage or to bridge the gap between the races. It is and will continue to be what it was created to be, sacred to the Afrikan race. Kwanzaa is set aside and set apart from all other things in this Euro-American dominated society for purposes other than that normally engaged in. The principles of Kwanzaa form the basis for our way out of this degenerate and destructive society and inspires us as a people to create our own New Society based on the sacred laws of nature and the positive tradition of our Afrikan Ancestors.

We behold with amazement those Negroes who sell out Kwanzaa to white folks for political, employment, economic or social reasons

wondering why you have fallen so low. Why it is so difficult for you to understand that we as a people must be able to keep at least something that we have created of ourselves and that is more dear and sacred to us than anything the white man has to offer. Oh! slave-minded Negro, do you think so low of yourself and your race that you must always be prostituting yourself and the creations of your race to your enemy? What kind of price have you placed on your dignity? Do you think that anyone will ever respect you as long as you conduct yourself in this weak and foolish manner? If you are not enlightened enough to understand the real and true meaning of Kwanzaa, its principles and purposes then LEAVE IT ALONE. Go back to Christmas and mess with something European but leave this sacred Black creation unto its own. Remember the spirits of our ancestors, bear witness and the eyes of the people are upon you, if you do not change your ways in regards to this matter the judgment will surely come.

Kwanzaa, 1977, the United Black Community of Bannaker Village (Washington, D.C.) issued a statement clarifying the purpose of Kwanzaa. Copies of this statement were passed out during a demonstration, which took place January 1, 1978 in front of the European-Jewish controlled Museum of African Art, in opposition to their attempts to co-opt Kwanzaa. Why they even had the audacity to appoint a white king and queen of Kwanzaa! This Jewish dominated institution misnamed Museum of African Art was able to do this because certain treacherous Negroes were willing to prostitute themselves and the culture for personal gain and recognition. Following is a reprint of that historical statement.

KWANZAA: ITS POLITICAL SIGNIFICANCE

Historically, white people have prevented Black people (Afrikans) from coming together (assembling) in groups when they were not present. This regulation of our coming together or assembling had a two-fold effect. (1) It prevented us from developing methods of eradicating conditions of slavery and racism under which we live, but most important it prevented us from establishing strong moral institutions based on love, justice and respect and in an atmosphere where we could come to love and appreciate each other, the white man has never tried to co-opt or integrate our groups that had as its core some form of immorality such as getting drunk, partying, stealing from each other, selling drugs, establishing prostitution rings, etc.

It is only when we have tried to come together to develop ourselves as a whole people that he has objected, for he understands too well that if we become a whole people who love and respect each other, his control over

us has ended.

Kwanzaa is a holiday for BLACK people born in America that is celebrated from December 26 through January 1; a cultural expression of the political accomplishments and aspirations of Black People in this country. It is the result of the recreation and revision of a traditional AFRICAN event and activity so that it reflects the reality of our existence and needs. Kwanzaa is not an American holiday, nor is it a multi-cultural expression; it is a HOLY period that brings Black people together in a common exercise and reflects and reinforces the links that tie us together as an historical personality, as a people conscious of itself and anxious in various ways to enhance its existence. Kwanzaa is evidence and expression of our community consciousness, a strong statement that we accept and are proud of our identity as a people. It is a POLITICAL statement, one that can only be sincerely practiced by Black people and appreciated by Black people.

The essence of Kwanzaa is an appreciation of Black people, "a time and week of the 'gathering in' of ourselves . . . It is a time, a chance and challenge to turn inward and then outward to enjoy in still another way the boundless beauty of being together, in the same group, extended family and organization, sharing the same values, interests and aspirations, engaged in and committed to the same struggle. We come together in common and collective activity to remember and reflect on the gifts of our people in love and struggle, our own achievements, the errors of our past and the possibilities inherent in our future". Briefly put, Kwanzaa is a time of remembering, reassessing, recommitting, rewarding and rejoicing by Black people.

Kwanzaa is a Black holiday. It is designed to celebrate the past, present and future greatness of the African race. It is designed to be celebrated by Blacks—ONLY.

Kwanzaa has grown very quickly among Blacks over the last few years. It appears that with this rapid growth some very important points have been misunderstood, if not deliberately misrepresented.

We take the position here that ignorance should not be exhibited. This refers to the news media and public institutions that report and program ONLY those points of Kwanzaa that THEY feel are acceptable. Obviously these institutions are not controlled by Blacks.

Kwanzaa is not a celebration for whites. Kwanzaa is not an alternative to Christmas, Kwanzaa and its symbols should not be compared or paralleled to any caucasian celebration or holiday.

It is an interesting sickness that the whites have in their need to find a place in the Black culture for themselves by taking Our land, enslaving Our people and now they propose to celebrate and interpret Our holidays. This statement is intended to make it clear that Kwanzaa is for Blacks only.

Black people celebrate Kwanzaa in peace—amongst Ourselves. We celebrate the race and pledge Ourselves to the redevelopment of an independent Black African society, not as a reaction to our oppression, but as a deliberate action towards the recognition of Our culture and its continued uninhibited development.

The Temple of the Black Messiah, in conjunction with The United Black Community,

THE TRUE SPIRIT OF KWANZAA

Kwanzaa has deep spiritual meanings but it is also political. It is a statement of our self-determination to celebrate our OWN holidays. Black Holy Days that have special meaning to us and won't leave us bankrupt with the coming of the New Year. The symbols of Kwanzaa all represent things essential to the growth and development of the Afrikan race.

Kwanzaa is a time of harvest. When we say harvest we mean a time when we gather in that which we have planted the year before. It is a time when we reap what we have sown. A time when we receive, in kind, the actions we have set into motion.

However, during Kwanzaa, when we speak of harvest, we mean not just the gathering in of foods that sustain and nourish us, but also the return of the benefits from the good deeds, thoughts and actions we have put into the "soil" of the community the previous season.

Just as our Afrikan Ancestors labored and shared their harvest or hunt collectively and rejoiced with their people, then, the fruits (benefits) of our working together should bring forth unity within our families, communities, nations and race now.

Each Kwanzaa we should strive to build on the lessons we have learned from the previous years, avoid unnecessary mistakes, aspire to higher goals such as a stronger moral foundation, a more ethical life-style, a more self-determined attitude, a better Nation-building program.

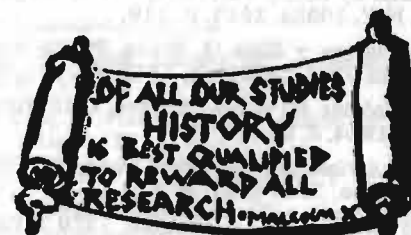
The collective spirit of Kwanzaa inspires us to do good for its own sake, set good examples by our deeds and insures that our actions and deeds reflect our statements of commitment each and every day of the year. For we must care for the sick, aged and unfortunate in our midst; and stop clinging excessively to the possession of material things. We must escalate our work for our people. And we must continue to develop stronger families, becoming a family to those brothers and sisters who have none.

But most of all we must look inside ourselves to see what it is that we do as individuals which prevents our people from successfully gaining our freedom and liberation, work to overcome these negative things, and become in fact the embodiment of all the positive things we say we believe in.

This is in brief our holiday which we have decided upon with tradition and reason, which is our right and custom. To us, it is a sign of self-determination and self-respect. It is one of the legacies that we

leave our children, so they will not turn to each other and say "Our fathers have left us nothing." Herein is the main significance of the seven Black Holy Days we call Kwanzaa.

We close this chapter with the positive affirmations, SIFA OTE INA MTU, WEUSI (all praises due to the Black Man, Woman and Child), LAZIMA TUTASHINDA BILA SHAKA (We shall conquer without a doubt!)



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